1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

repeatedly mentioned by Báber; but after his time it gradually became obsc[illegible] It was introduced by the Musalman conquerors, and the very first king, Kutb-ud-din Aibak, was killed by a fall from his horse when playing at chaogan in A.D. 1210.* The Pathán kings of India still continued to join in the game down to the time of Sikander Lodi, in A.D. 1498, when "one day, while the king and his court were playing at chaogan, the bat of Haibat Khan Shirwani by accident came in contact with the head of Suliman, the son of Darya Khan Lodi, who received a severe blow. This was resented on the spot by Khizr Khan, the brother of Suliman, who, galloping up to Haibat Khan, struck him violently over the skull. In a few minutes both sides joined in the quarrel, and the field was in uproar and confusion. Mahmud Khan Lodi and Khan Khanan Lodi interposing, endeavoured to pacify Haibat Khan, and succeeded in persuading him to go home quietly with them. The king, apprehensive of conspiracy, retired immediately to the palace; but nothing more transpiring, he made another party at the same game a few days after."†

VII.—HOUSES—PUBLIC AND PRIVATE.

The finest buildings in Ladák are the monasteries, which are always placed on heights more or less lofty, and which generally have a very picturesque and imposing appearance. Many of them would be places of some strength if they possessed water; but I am not aware of a single monastery that has even one day's supply. The outer walls of the monastery are formed by

* Briggs's Ferishta, I. p. 199. † Idem, p. 574.

1:Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

346 the dwellings of the monks, and the interior, if large, is divided by other buildings into several open courts. One room, more spacious and much more lofty than the rest, is set apart as a temple for the performance of daily service. The outer walls are generally white-washed; and the battlements are ornamented with broad bands of red, and surmounted with numerous small flags that flutter in the breeze and give a lively appearance to the whole place. Outworks are sometimes added for the purpose of defence. These are generally plain curtain-walls connected by square towers crowned by machicoulis.*

342 The generality of the houses throughout Ladák are so much alike that a description of one will serve for all. The houses usually consist of two or three stories and sometimes of four. The foundations and lower parts of the walls are built of stone, the upper walls of large sun-dried bricks, 20×10×6 inches. In the better houses some of the rooms are of considerable size, twenty-five feet long and eighteen broad; but they are always very low, the highest not exceeding seven and a half or eight feet. The roofs of these large rooms are always supported by plain wooden pillars. The roof is formed of poplar spars five or six inches in diameter, peeled white, and laid only one to one and a half feet apart. The beams are covered in with small straight pieces of poplar branches about one inch in diameter, peeled white, and placed touching each other. Generally they are laid straight across the beams; but sometimes at different angles, in the alternate intervals, so as to form a pattern like herring-bone. The whole is then covered with a layer of leaves and a thick coat of well-beaten

* See Plate XX. for a view of the monastery of Hanlé.

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J. Cunningham G-3 (1946-47) 1854 AH W. Tibetan AH

The Monastery of HANLE, in Rukchu.

p 313a

1: Cunningham G-3 (1846-47) 1854 AJ4 W Tibetans AJ4

Catholic watches might not be invented for the perpetual revolution of pater-nosters.

V.—RELIGIOUS BUILDINGS—IMAGES.

The principal religious edifices are the following:—

1. *Gonpa*, or "monastery." This word signifies a solitary place; because monasteries were originally built, according to the directions of Sakya Muni, far from the bustle and disturbing influences of cities. The monasteries have already been described. Convents are only separate monasteries walled off from the rest of the buildings. Both are called *chhos-né;* but the common term is gonpa.

2. *Lhákhang*, "God's house or temple." All the temples that I have seen consist of single rooms, square and unadorned outside, and filled with images and pictures inside. The images are generally about half life-size, made of unburnt clay and painted. In the larger temples the images are of metal and of colossal size. A temple is also called *Tsang-khang*, or "holy house."

3. *Lábrang*, a "lama's house." Where no monasteries exist, the lamas live in separate houses. I mention this because Alexander Gerard supposed that the *Lhá-khang* (God's house) was the same as the *bLá-brang* (lama's residence).

4. *Chhod-Ten*,* in Sanscrit *Chaitya*, an "offering-receptacle." This is properly a dedicatory building or pyramid erected in honour of Shakya Thubba, or of some one of the holy Buddhas or Bodhisatwas. It is

* *mChh›d-rTen*, sometimes pronounced *Chhorten*.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

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sometimes called *Chhos-ten*, or the "holy receptacle," but the proper name is *Chhod-rten*, the "offering repository," because offerings are made to the shrine. The figure in the accompanying plate* is taken from a wooden model in my own possession. The basement, which is square, is surmounted by four steps, on which stands the dome or principal part of the edifice. Originally this was a plain hemisphere, but the form was gradually altered until it assumed its present shape of an inverted and truncated cone. The dome is surmounted by a lofty pinnacle, crowned by the holy emblem of *Chhos-Konchok* (or *Dharma*). This symbol is a monogram formed of the four radical letters (in old Pali) which represent the four elements; and the whole is typical both of the material frame of man, and of the material universe.† The radical letters are *ya*, air; *ra*, fire; *va*, water; *la*, earth; to which is added the letter *s* for Mount Sumeru. The pair of eyes delineated on the basement show that this *Chhod-Ten* was dedicated to the supreme Buddha, *Sangya-Konchok*, the "eye of the universe."

5. *Dung-Ten*, a "bone-holder," or relic-repository. This is the genuine *Stupa*, or tope of India, prepared for the reception of a relic. It is a funeral building or pyramid, erected either over the corpse of a lama, or over the ashes of a king or person of consequence. It is similar in shape to the *Chhod-Ten*. The deposits usually placed in these mausolea have already been described.

* See Plate XXVIII.

† According to the Chinese, as quoted by Remusat (Fo-kwe-ki, c. XIII. note 6), the whole pyramid represented the "five elements;" but they are wrong, for it is only the pinnacle which is an emblem of *Dharma*, or the material elements. See my work on the Bhilsa Topes.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

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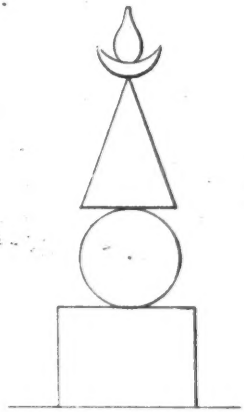
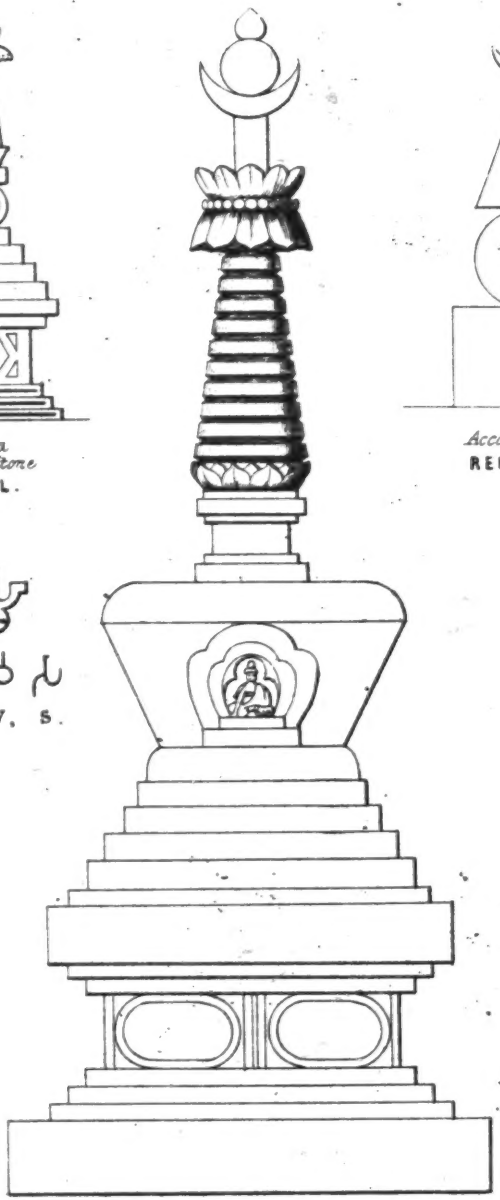
The CHHODTEN, or Mausoleum.

From a Carved Stone
LAHUL.



According to
REMUSAT.

y. r. l. v. s.



From a Wooden Model.

p. 317a

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

346 788 *Mani*,* a dyke or pile of stones. The *Mani* is a stone dyke from four to five feet in height, and from six to twelve feet in breadth. The length varies from ten and twenty feet to nearly half a mile. A mani which I measured near Bazgo was 823 paces, or nearly half a mile, in length. A second mani near Lé was somewhat longer, or 880 paces, or 2,200 feet. Moorcroft states its length at 1,000 paces, but these were most probably the paces of a native, of little more than two feet each. The surface of the mani is always covered with inscribed slabs. The most usual inscription is the holy six-syllabled mantra, *Aum ! mani-padme, hun !* But other formulæ also occur; such as *Aum ! Vajra Páni, hún ! Aum ! Vagiswari, hún !* &c. These are generally inscribed in Tibetan characters, but sometimes also in mediæval Devanagari letters, called *Lantsha*. These slabs are votive offerings from all classes of people for the attainment of some particular objects. Does a childless man wish for a son, or a merchant about to travel hope for a safe return; does a husbandman look for a good harvest, or a shepherd for the safety of his flocks during the severity of winter, each goes to a lama and purchases slate, which he deposits carefully on the village *mani*, and returns to his home in full confidence that his prayer will be heard.

Tshá-khang, an "image-room." *Tshá* is the little medallion figure of a lama, which is made of a portion of his ashes mixed with clay. In every *Lhákhang*, or temple, there is a small room or cupboard set apart for the reception of these medallions. In a temple at Nako I saw about one hundred cubic feet of them. A very perfect specimen in my possession is one inch and three-

* *Ma-ni*, a word naturalized from Sanscrit.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

eighths in diameter. The lama is represented seated on the ground, with his left hand in his lap and his right hand raised in the attitude of teaching. The figure is gilt. On the back of the medallion is stamped the word *Tshá*, "medallion." The grand lamas are represented by more precious images of life-size. Two statues of the Tashi Lama, which Turner saw, were respectively of gold and of solid silver gilt.

The following is a general description of the images and paintings of the principal Buddhas and Bodhisatwas who are worshipped by the Tibetan Buddhists.

Shakya-Thubba, or Buddha, is always represented seated. His right hand usually rests on his right knee, and his left hand in his lap, holding his alms-dish. In one picture, however, he is represented holding his alms-dish in both hands. His body is always coloured yellow, usually gilt, and his hair is short, curly, and blue. At the large village of Shé, near Lé, there is a colossal copper-gilt statue of Shakya Thubba of the following dimensions.

	Feet.	Inches.
Height of image, seated	37	1
Breadth across the shoulders	7	4
Breadth from knee to knee	12	0
Length of ear	4	3
Diameter of alms-dish	2	3
Circumference of throne	81	0

This image was erected by the Gyalpo Deldan Namgyal, about A.D. 1680.

Chhos-Konchok, or Dharma, is represented seated. She has four arms, two raised in the attitude of prayer, the third holding a necklace or garland, and the fourth a lotus. Her colour is white.

Gédun-Konchok, or Sangha, is represented seated;

TEA-SPOON--thurmang chhungan (the ordinary spoon); chhá́thum, or respectfully solthum (the large brass spoon with which tea is ladled into the cups). 415 195

TEMPLE--Ladákis have no temples, and are not addicted to congregational worship. Almost every man has in his own house, if he is a rich man, a "Hlakchhung" or "idol room," where a Lama always is on duty to attend to the lights, repeat prayers, etc., and if he is a poor man a "Chhotkhang" or idol room. The apartment in a monastery where the sacred books are kept is called the "Chhoskhang." The room in a monastery where congregational worship takes place is called "Dookhang" or Rdookhang. 346 ● 778 565 792 792 779 794

[160]TOBACCO--tamak. Ladákis smoke the pure leaf of the tobacco plant, grown in Baltistan. They dislike the abomination of the Indian bázár. 276 439

TOOTH-ACHE--so-i-zuk. Tibetans think that tooth-ache and the decay of teeth is caused by the presence of a small worm, which they call "So-i-boo." 753

[161]TRANSMIGRATION--khorwa or skorwa, the theory of "metempsychosis" (which see) or the six classes of beings in which re-birth of the soul may take place. 775

TRAP--peeltem (any kind of contrivance, other than a snare or noose, for catching animals); peerdung (with falling trap door, like a rat-trap). 224

TRINITY--konjok sum. The Buddhist Trinity consists of (1) sangeys konjok (Buddha); (2) chhos konjok (the Buddhist scripture); (3) geyndun konjok (the Buddhist priesthood). 779

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TROUSSEAU--raktak. This is the word used to denote the whole of the property, of whatever kind, which a girl gets from her parents when she marries. The chief object, from the bridegroom's point of view, of having a set wedding is to get hold of this "raktak," for if there is no formal wedding, there is probably no "raktak." Hence the object of celebrating a wedding long after the woman has become the unmarried wife of the man. But see "Marriage." 583

5: Ribbach--185 b. M-5 (no date) 1940 AJ4 West Tibetans AJ4

/Following page 176/

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Monastery Trigtsee in Ladakh

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

Chapter I.
The District.
Configuration and sub-divisions of wazári Láhaul.

lakes in this country, two on the Bhága and one on the Chandra near the Pálamo pass. This last is much the largest, being three quarters of a mile or more long. The water in all is fresh and very clear. In this vast region of alps and ice, it will be readily understood that habitable spots and cultivated fields are few and far between. They are found only in the lower valleys of the Chandra and Bhága, the remainder of the canton being desolate and completely uninhabited, save when, for a few weeks in summer, the Kúlu shepherds bring up their flocks for pasturage. The inhabited part of the Chandra valley is called by Láhaulis Rangloi, that of the Bhága, Gárá, and that of the Chandra-Bhága, Pattan.

The scenery in Láhaul is almost oppressive from its grandeur, and it is wild and desolate, for the villages and cultivated lands are mere specks on these vast mountain slopes. But there is something pretty and smiling about the near view of the villages, especially in Pattan and the lower part of Gárá. There is nothing striking in the flat-roofed two-storeyed houses, which are massed together in one or two blocks, so as to give in-door communication in winter; but the clumps of pollard willows standing in plots of smooth green turf, and the terraced fields neatly kept and waving with thick crops of wheat or barley, are pleasant to look at. On the banks of the fields and under the small canals are the *dany* or hay fields, in which the grass grows luxuriantly, mixed with bright flowers as in an English meadow, and here and there in bush or hedge are wild roses, bright crimson or bright yellow, and wild currant or gooseberry trees. Wherever water is brought, all this verdure springs up, but without irrigation the ground is so nearly barren that not only no crop will grow, but there is so little grass that at a short distance you would think there was no green thing on it. This description, however, does not apply to the upper villages in Gárá and the greater part of Rangloi; here there are few or no trees or bushes round the villages which have a very bleak look, but the grass grows thick and green on the hills without irrigation. In a few places the slopes immediately above the villages are thinly covered with *kail* (*Pinus excelsa*) or pencil cedar (*Juniper excelsa*) and higher up, here and there, there are patches of birch wood. Near the villages on the road-sides are long dykes or walls of stone from four to five feet high and a yard or more broad, on the top of which are placed slabs or round stones, on which the *ommáni pádmę hún* and other Buddhist texts or *mantras* are inscribed. *Chodhten* or *Dangten*, which are curiously-shaped conical-buildings erected in honour of some saint or incarnation or as the mausoleum or relic temple of some *lámá* or great man, are found in the same situations. Above the villages, sometimes on the hillside and often under the shade or on the very face of a precipice, are seen the *gonpas* or monasteries of the *lámás* with flags flying and whitewashed walls. The average elevation of the cultivated and inhabited portion of Láhaul is estimated by General Cunningham at over 11,000 feet. Mr. Lyall, on the other hand, puts it at something less than 10,000. The highest villages are in the lower part of the valley of the Bhága, where one, named Kangser, is mentioned by Mr. Lyall at an elevation

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

[QUOTE FROM Rev. Heyde] [Punjab Gazetteer,

779 Chapter III, B. — Social and Religious Life. 184 Religion of Láhaul and Spiti. 177 564 [681]

reigned over Gúge and some other provinces of Ladákh), exercised a great influence in the matter, and were zealously engaged in propagating and establishing the Buddhist religion, especially in Láhaul. When, under their rule, crimes or smaller offences had been committed by Láhaulis, the offenders were punished by making them build religious monuments. Thus, for instance, all the *manis* and many of the *chhoditens* which are so common by the road-sides in Láhaul were originally built in accordance with a sentence by convicted offenders in expiation of their misdeeds.* According to Csoma-de-Körös and others, Buddhism was established in Tibet in the seventh century of our era,† and from thence and Ladákh it was no doubt introduced into Spiti and Láhaul, but probably to a small extent only up to the time of the king of Gúge before mentioned. I am unable to fix the date when the Gúge chiefs ruled over Kárja (the Tibetan name for Láhaul), the native accounts being too uncertain.

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"Without doubt there existed a very low kind of religion in Láhaul before Buddhism got hold of the people, and the latter has not been able to suppress it entirely. That early religion of Láhaul is still known under the name of *Lung pachhoi*, that is, the religion of the valley. When it was flourishing, many bloody, and even human, sacrifices seem to have been regularly offered up to certain *lhá*, that is, gods or evil spirits, residing in or near old pencil-cedar trees, rocks, caves, &c. This cruel custom disappeared gradually after the doctrine of the Buddhists had influenced for a time the minds of the people. There is a story which I shall relate, as it seems to show that this was the case: Near the village of Keylang a large dry pencil cedar was standing till last year, when we felled it for fire-wood: the story goes that before this tree, in ancient times, a child of eight years old was annually sacrificed to make the spirit who resided in it well-disposed towards the inhabitants of Keylang. The children seem to have been supplied in turn by the different families of the village. It happened one year to be a widow who had to give up an only child of the required age of eight years. The day before her only one was to be taken from her she was crying loudly, when a travelling *lámá* from Tibet met her, and asked the cause of her distress. Having heard her story the *lámá* said: 'Well, I will go instead of your child.' He did so but did not allow himself to be killed: 'the spirit must kill me himself if he wants human flesh,' said he, so saying he sat himself down before the tree and waited for a long time; but as the demon made no attack on him, he became angry, took down from the tree the signs and effigies, and threw them into the Bhága river, telling the people not to sacrifice any more human beings, which advice was followed from that time forward. The demon fled and settled on the top of the Koko pass, where it still dwells under the name of the Keylang *lhá* or god of Keylang, getting now only the annual sacrifice of a sheep supplied by the shepherds.

● 346 782 104

* A *máni* is a long, low and broad wall or dyke of dry stone masonry covered with slabs or round smooth pebbles, on which the prayer *Om máni padme hum*' is carved. Some in Spiti are near half a mile in length. A *chhoditen* is a tall pyramidical monument, dedicated to Buddha, or containing the ashes of some Buddhist saint or holy man. The carved stones on the *manis* are made by the monks in the winter. They sell many to persons who wish to place one or more upon a *máni* in fulfilment of a vow, or in support of a prayer. Mr. Heyde means that the offender built the walls, not that they put the carved stones on them. Prayer-wheels turned by water are commonly to be seen outside villages in Láhaul and Spiti.

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† Great Tibet ought to be read for Tibet, for in Ládákh or Western Tibet Buddhism appears to have been established many centuries before. General Cunningham puts its first introduction into Ladákh at B. C. 240, and its first firm establishment there at some time during the first century before Christ.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

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Chapter III, B.

Social and Religious Life.

Monasteries or *gúpha* in Láhaul and Spiti.

These monasteries are extensive buildings, standing on high ground, and apart from the villages. In the centre of the pile are the public rooms consisting of chapels, refectories, and store-rooms; round them are clustered the separate cells in which the monks live. Each landholder's family has its particular *tásha* or cell in the monastery to which it is hereditarily attached, and in this all the monks of the family, uncles, nephews, and brothers, may be found living together. The monks ordinarily mess in these separate quarters, and keep their books, clothes, cooking utensils, and other private property in them. Some mess singly, others two or three together. A boy monk, if he has no uncle to look after him, is made a pupil to some old monk, and lives in his cell; there are generally two or three chapels, one for winter, another for summer, and a third perhaps the private chapel of the abbot or head *lámá*. The monks meet in the chapel to perform the services, which ordinarily consist of readings from the sacred books; a sentence is read out and then repeated by the whole congregation. Narrow carpets are laid lengthways on the floor of the chapel, one for each monk; each has his allotted place, and a special position is assigned to the reader: the abbot sits on a special seat of honour, raised a little above the common level of the floor; the chapels are fine large rooms open down the centre, which is separated from the sides by rows of wooden pillars. At the far end is the altar consisting of a row of large coloured figures, the images of the *avatár* or incarnation of Buddha of the present age, of the coming *avatár* of the next age, and of Gúrú Rimbochi, Atishá, and other saints. In some chapels a number of small brass images from China are ranged on shelves on one side of the altar, and on the other stands a book-case full of the sacred books, which are bundles of loose sheets printed from engraved slabs in the fashion which has been in use in Tibet for many centuries. The walls all round the chapel are painted with figures of male or female divinities, saints, and demons, or hung with pictures on cloth with silk borders; similar pictures on cloth are also suspended across the chapel on ropes; the best pictures are brought from Great Tibet as presents to the monastery by monks who return from taking the degree of Gelang at Lhásá, or who have been living for some years in one of the monasteries of that country. They are painted in a very quaint and conventional style, but with considerable power of drawing and colouring. Huge cylindrical prayer-wheels, which spin round at a slight touch of the finger, stand round the room, or on each side of the altar. In the store-rooms among the public property are kept the dresses, weapons, and fantastic masks used in the *chám* or religious plays (these masks much resemble the monstrous faces one sees in the carving outside Gothic Cathedrals); also the drums and cymbals, and the robes and quaint head-dresses worn by the superior monks at high ceremonies.*

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[788]

[796]

796 535

* The *chám* or religious dances performed in the Tibetan monasteries are worth seeing: if introduced into a Christmas Pantomime in London, they would be effective as tableaux or spectacles. The abbot and superior monks, dressed in full canonicals, sit round the court-yard of the monastery, clanking huge cymbals to a slow time or measure. Bands of other monks, dressed in brilliant silk robes, with hideous masks, or extraordinary head-dresses, and with strange weapons in their hands, dance

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

Chapter III, B

Social and Religious Life.

Monasteries or *gúphs* in Láhaul and Spiti.

The refectory or public kitchen is only used on the occasion of certain festivals, which sometimes last several days, during which special services are performed in the chapels; while these festivals last the monks mess together, eating and drinking their full of meat, barley, butter and tea. The main source from which the expense of these feasts is met is the *pun*, which is not divided among the monks for every-day consumption in the separate cells. To supply his private larder, each monk has, in the first place, all he gets from his family in the shape of the produce of the "*lámá's* field" or otherwise; secondly he has his share, according to his rank in the monastery, of the *bula* or funeral offerings and of the harvest alms; thirdly, anything he can acquire in the way of fees for attendance at marriages or other ceremonies or in the way of wages for work done in the summer. The funeral offerings made to the monasteries on the death of any member of a household consist of money, clothes, pots and pans, grain, butter, &c.; the harvest alms consist of grain collected by parties of five or six monks sent out on begging expeditions all over Spiti by each monastery just after the harvest. They go round from house to house in full dress, and standing in a row, chant certain verses, the burden of which is—"we are men who have given up the world, give us, in charity, the means of life; by so doing you will please God whose servants we are." The receipts are considerable, as each house gives something to every party. On the death of a *lámá*, his private property, whether kept in his cell or deposited in the house of the head of the family, goes not to the monastery, but to his family, first to the *lámás* of it, if any, and in their default, to the head or *káng chimpa*. When a *lámá* starts for Lhásá, to take his degree, his *káng chimpa* is bound to give him what he can towards the expenses of the journey, but only the better-to-do men can afford it; many who go to Lhásá get high employ under the Lhásá Government, are sent to govern monasteries, &c., and remain there for years; they return in old age to their native monastery in Spiti bringing a good deal of wealth, of which they always give some at once to their families.

Monks and friars

The monks of Pín are of the Dukhpa, and not of the Gelukpa or celibate class to which those of the other four monasteries belong; they marry in imitation of their patron saint Gúrú Rimbóchi, though in their books marriage is not approved of; this saint founded several orders, of which that to which the monks of Pín belong is the most ancient, and is called Ngyángma. The wives and families of the monks live not in the monasteries, but in small houses in the villages. Every son of a *lámá* or monk becomes a *bozan*, which is the name given to a low order of strolling monks or friars. There are nineteen families of these *bozans* in Pín *kothí*. Sometimes the younger son of a landholder becomes a *bozan* in preference to going into the monastery. These *bozans* are a very curious set of people; they get a living by wandering in small parties

in time to the measure, advancing and retreating, turning and whirling with strange studied steps and gestures. The story of the ballet is the combat of the gods with the demons. The latter had become too powerful and tyrannical over mankind, so the gods descended from heaven, took the shapes of strange beasts and in that guise fought with and destroyed them.

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

133 This clear, cold stream runs into the Indus; and at their confluence sits the bleak village of Upshi.

The Indus rises in a Himalayan basin nearly seventeen thousand feet high. Once it was fed by numerous lakes. Now these lakes are mostly landlocked and turning to salt. The Indus is a powerful stream, cutting its way through the Ladakh range of the Himalayas. The Indus is an international waterway; it rises in Tibet, flows through northern India, traverses the length of Pakistan, and empties into the Indian Ocean near Karachi. It is cosmopolitan in character, giving its waters to a greater number [823] of races than any other stream in the world. The Indus is a legendary stream. The Tibetans call it the River of the Lion, since it is said to flow from a lion's mouth. The folklore is that those who drink the water of the Indus will be heroic like a lion. And the bed of the river is thought to be covered by sands of diamonds.

This day in August 1951, the Indus was swollen with snow water and running dark with clay. It poured through narrow channels with an angry roar and spread wide where the channel [311] flattened out. Crude irrigation canals led off to fields of barley and corn. The valley below Upshi is several miles wide; and the land lay mostly unused, the vast potential of the Indus being largely untapped.

About five miles below Upshi is Marchelang, a village of a few hundred people—a garden in a washed and rock-strewn land. At this point the Indus Valley runs east and west. A wide canyon opens to the north, a canyon leading to Tibet and China over the 18,370-foot Chang La Pass. To the south there is a small canyon 792 or nulla. It was to that one we turned, and in a few miles came •346 to Hemis Monastery.

Many monasteries in Ladakh and Tibet are castellated buildings perched on high cliffs and thus protected from marauders and invaders. Hemis, founded about A.D. 1047, holds no such strategic position. It lies deep in a narrow nulla which is from a

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

quarter to a half mile wide. The canyon walls rise over Hemis three or four thousand feet to peaks eighteen thousand feet and more high. There are springs of pure cold water in the nulla; and thick stands of the Lombardy-type poplar fill the deep hollow with shade. 792 346

The main monastery building is a crude three-storied affair built in typical Tibetan fashion—low doors, rock walls, wood rafters, mud floors, and flat mud roofs. This massive building houses most of the lamas who make Hemis their home and headquarters. It feeds them in great dining halls and sleeps them in tiny cells. There are numerous small houses scattered along the nulla, residences of the Incarnate Lama, the higher-ranking lamas, and lamas who are married (Hemis is a monastery of the Red Sect, which, in contrast to the Yellow Sect, permits its lamas to marry). There is one house reserved for visitors. It lies in deep shade by a brook that runs below the main monastery building. It has one large room with a dirt floor and a covered veranda that opens on a grassless yard. The lama who greeted us took us there, and we were about to unload our pack train when the order was countermanded. We were invited instead to the residence of the Incarnate Lama.

We dropped to the creek bed and then climbed sharply to a poplar orchard on the far side of which were several low houses. Tibetans have a custom of chaining mastiffs to their houses. The Ladakhis follow suit. These mastiffs spend their lives tied by a chain fastened to massive collars. As a result of their confinement, they develop ferocious qualities. They lunge at passers-by, straining at their collars and growling viciously. There was such a mastiff on the top of the veranda of the house next to the home of the Incarnate Lama. Our coming produced a terrific uproar. The dog seemed to be almost choking with rage as he jumped at us again and again. The sight of us set up such a powerful turmoil in him that he barked the whole of the two days we were there. Every time I woke in the night he was still barking. 792 231

792 scattered on the lawn—a tin airplane, a jumping jack, and a bow
159 and arrow. He came flying back with the airplane, and Rinpoche held it in his hands, rushing about making a noise like a dive bomber. Then he disappeared with his companion, and I did not see him again until Rahul and I were eating our evening meal.

792 The house[1] had a central hall that ran its length. My room was
• 346 on the right as one entered, Rinpoche's on the left. The door to the room was a heavy drape that hung to the floor. My room was unadorned except for a small table, a few chairs, and a carpet. The toilet was in a detached, primitive outhouse in the rear. Rahul and I laid our bedrolls on the floor and unpacked our duffel, and a lama brought hot water in a basin for washing. An-
262 other lama brought food from the kitchen. It was an orthodox Buddhist meal, strictly vegetarian in accord with the teaching of the Gautama that no man should kill any man or animal—not
[576] even sheep for mutton, cattle for beef, or trout for fish. Our dinner consisted of beans, potatoes, and corn, cooked together in a highly spiced dish, boiled rice, *chapattis,* and *gur gur cha.* And as the grimy lama served us, he held a cloth over his mouth.

792 Previously, while we unpacked, I had seen the curtain covering
159 our doorway move. Looking up, I saw Rinpoche disappear. He had been watching us. In a few seconds he peeked again, his eyes wide with excitement as I inflated my air mattress. He disappeared every time I looked at him. Then curiosity got the better of him, and at last he stood inside the room, feasting his eyes on all our equipment. He appeared over and again as we ate the frugal evening meal, his friendly face showing for a brief second in the doorway, his eyes dancing with merriment, as if he were playing a game with us.

792 The next morning I paid an official call on Rinpoche to tender
431 him presents. As Lowell Thomas, Jr., describes in *Out of This World,* the customary present that a guest gives his Tibetan host and that a host in turn gives his guest is a white scarf, which signifies the purity of friendship. That is true in Ladakh as well.

1 [i.e., Hemis Monastery—ANALYST]

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

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Hemis, the first monastery in all of Ladakh, is still an ideal physical setting for a retreat; and over the centuries it has become rich not only in lands and other wealth, but in legends as well.

The lamas put on their dances, and even the most stupid person can see Lust, Anger, and Greed in all their ugliness.

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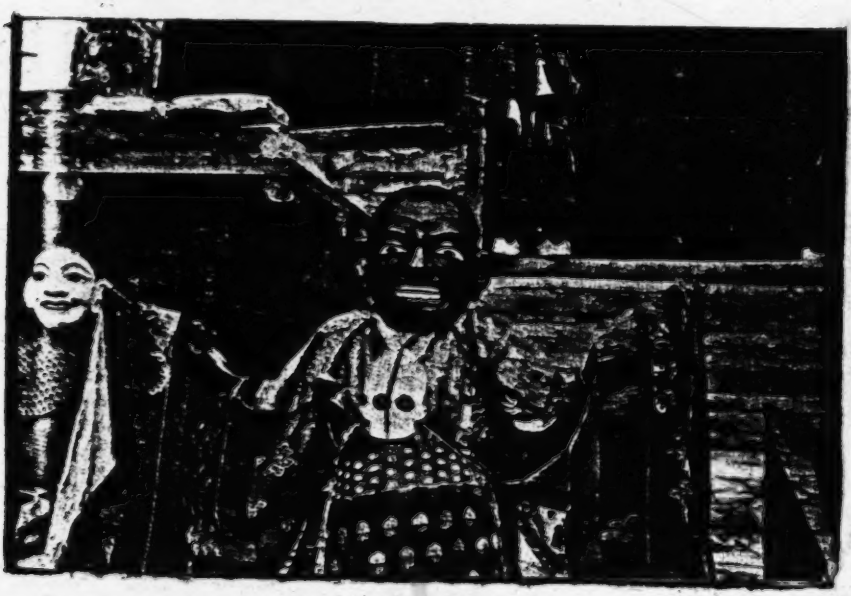

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12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

CHAPTER 17

OM MANI PADME HOOM

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Om Mani Padme[1] *Hoom* is the mantra or devotional formula of Buddhism. In Ladakh it is repeated by all people while sitting, walking, or traveling. It is a mystic formula whose letters have a symbolic importance which I learned but did not understand. The repetition of these mystic words sets up a vibration. Some say the vibration improves one's physical health; some say it gives a spiritual benefit. I learned in Ladakh that it was supposed to do both.

Om Mani Padme Hoom—Om Mani Padme Hoom—Om Mani Padme Hoom—these are the words that I heard all the way along the 240 miles from Manali to Leh—on wind-swept passes, beside cool springs, at fords across angry rivers, in villages, beside shrines, in monasteries. These were the magic words on the lips of men, women, and children everywhere I went.

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They also appeared on the *mani* walls. I saw my first one on the south side of the Himalayas between Koti and Rothang Pass.

[1]The *d* is silent, the first *a* is short, the second long.

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It was about six feet wide, three feet tall, and fifteen feet long. 188
This rectangular pile of stones had been built by some lama on 178
his travels. He had placed on top several slabs of slate and en- 346 •
graved on each of them *Om Mani Padme Hoom.*

Rahul told me at the time that this would be the smallest *mani* wall I would see. And it was. It seemed that the closer we got to Leh the longer the *mani* walls became. There were *mani* walls from ten to twenty-five yards long near every village. At Toche Phirche, where we camped in the rain, there was a *mani* wall fifty yards long against which we stretched rubber tarps to form lean-tos. At Gya—the first village north of Jispa—there were many *mani* walls, some one hundred yards long. And outside of Leh there was a *mani* wall fully a mile in length. It was a massive thing, perhaps five feet high and twelve feet wide. Its top was strewn with flat rocks on each of which had been engraved by some lama, *Om Mani Padme Hoom.*

One who passes a *mani* wall murmurs, "*Om Mani Padme Hoom.*" And he always keeps it on his right. For there is an old Tibetan saying, respected in Ladakh, "Beware of the devils on the left-hand side." And as one passes a *mani* wall, keeping it on his right, all the prayers engraved on the stones of the wall are said for him. *Om Mani Padme Hoom, Om Mani Padme Hoom.*

The *chhorten* is associated with *mani* walls, a large one tower- 346
ing perhaps thirty feet or more; a smaller one, ten. It is of pyramid design, made of stones and clay, and usually whitewashed. The architecture of the *chhorten* is symbolic of the basic five elements:

the lowest cubical part is the earth,
the spherical part is water,
the triangular part is fire,
the crescent part is air,
the moon on top is ether.

There are 108 different designs of the *chhortens.* They can be plain, simple, mud affairs, or they can be beautifully built out of

•346 hewn rock and adorned at the top with gold or copper. Sometimes they are merely a memorial in honor of a person of distinction. More often than not they are sepulchers.

764 346 [775] I was told that sometimes the body of the deceased is placed on the ground and a *chhorten* erected over it. That is not customary, for the lamas say that the soul cannot leave the body until the body is destroyed. Cremation is preferred. The ashes are made into an image of the deceased and placed in a *chhorten.* But in Ladakh fuel is scarce. So the bodies are laid out in a special funeral service, and the lamas call the vultures. When the vultures have picked the bones clean, the bones are crushed, sometimes mixed with corn, and fed to the vultures. And the attending lamas stand as witnesses to this celestial funeral, chanting all the while, *"Om Mani Padme Hoom, Om Mani Padme Hoom."*

The *chhorten* usually contains some of the ashes or bones of the deceased or cakes made from the ashes of a holy man. They usually guard the entrance of a village or a monastery or an estate. When the departed one is a man of wealth, there will be placed in the *chhorten* an urn that contains (1) wheat, barley, rice, and peas; (2) pearls, coral beads, turquoises; (3) gold, silver, copper, iron; (4) rolls of prayers and holy writings; (5) pieces of juniper and sandalwood—red and white.

788 [792] And when travelers reach the *chhorten,* they keep it on their right, chanting as they go, *"Om Mani Padme Hoom."*

Lamas often have special services in which they walk around *mani* walls and *chhortens.* They walk in single file, with flutes and trumpets blowing. They always walk clockwise around *mani* walls and *chhortens,* and as they walk they chant in unison, *"Om Mani Padme Hoom, Om Mani Padme Hoom."*

The prayer wheel is a small cylinder on a stick that is whirled with a twist of the wrist. It has prayers inside, prayers written on cloth or paper. And outside and inside are printed the words, *Om Mani Padme Hoom.* The wheel must always be turned clockwise. I saw my first prayer wheel just over Baralacha Pass as we

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structure on to the cultivated fields at the foot. Topping the hill and weirdest sight of all stands the monastery, with its flat roofs adorned at the corners with holy yak tails and prayer-flags. When staying at the rest-house at the edge of the fields below the village, the whole grotesque impression is especially enhanced in the evening, when the voices of the inhabitants going home from the day's work in the fields are loudly amplified owing to some strange acoustic relationship between the monastery hill and the one on the opposite side of the narrow valley. Moreover, as some of these stragglers ascend round the edge of the hill in the evening light, their silhouettes are also magnified, so that the whole atmosphere of this unparallelled and indescribable fortress of lamaism, makes the traveller rub his eyes in the endeavour to awake from such a fantastic dream. Before leaving this eerie wonderland there appears again a most extraordinary stalagmite formation of sandstone, as though whole cities had been tumbled out of the bowels of the earth, a veritable disruption of Sodom and Gomorrah after centuries of interment. After this, nature provides a scene of her wildest and most rugged grandeur. The road winds up and down the sides of a wonderful gorge, crossing several times the little stream, which gradually increases till it finally hurls itself into the Indus as a roaring torrent. All the way down the ravine, the road now climbs up far above the water, now descends close to it, but never leaves its noise, while the rocks provide a constant feast for the imagination, a succession of weird imagery, with variations in colour and shade, now fantastically suggestive, now boldly majestic, until at last the troubled waters are borne away by Mother Indus.

Thus does the grotesqueness of the land constantly manifest itself, so frequently emphasized by the human touch, as in these long prayer-walls, the longest of which, just outside Leh, stretches for half a mile across the desert, looking for all the world as though some giant children had been playing

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

were engaged, becoming so violent that our tents partly blew down we were partly helped to descend, for its inhospitality drove us on into Kargil. The camping ground is a very pleasant one near some mills by a stream. On through a gradually narrowing gorge to Lotsun, where half of the whole march is done, then through Darkit, where the "headman" of the wee village is a woman, and then at last the defile opens out, and the mountains round the valley of Mulbek come into view.

As we emerge we see our first *chortens* on the hill on our right, and a little further on we notice that another broad valley enters the Mulbek one at an obtuse angle, while whole ranges of mountains come into view, vast upheavals at all sorts of angles. Still a little further till we have to turn our heads well round on the right, then at last we spy, built into the side of the rock behind and facing that other valley, Shergol, our first lamasary, the queerest, most elfish of structures, only distinguishable by its whitewash from the rocky formation into which it seems to merge. Now indeed we are back into Lamaland. Even before this, while watching for our first *dGe-lug-pa* (monastery), again a perfect little picture has claimed our attention on the left. A dear old grandmother, with her white uncovered locks blowing round her cheery wrinkled old face, is standing near a mossy-looking rock from which spring-water is falling, with her picturesque country basket, a four-sided structure converging to a cone-like point, at her side. This is a medicinal spring, famed for its tonic effect on the stomach, but on inquiry, the old lady says she has been applying the water to her arms and shoulders for which it is also remedial. Evidently she suffers from rheumatism in her old age.

The next part of the road has already been referred to in our third chapter with its ludicrous resemblances to scenes and statues, all the more fantastic for the stately majesty of the great hills behind. Had the long march so wearied us that we were getting dreamy, or was that really an old judge in

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his wig standing over there, with a markedly malevolent look in one big bad eye, seeming to watch with great resentment the intrusion of our Western selves into his valley? Certainly that eye follows us till we are level with him, after which suddenly turning, we find that he too has turned back again to see what other intruders will follow, and we wonder how the rest of our party will stand his evil scorn. Then our eye falls on a giant emerging with his broom from his cave, from which we can trace the track down which he goes to fetch water. His face is hidden, but shoulder, arm and broom are clearly visible. What mystery is he brooming out with such persistence? A little further we spy a Mongolian-looking female, eyes closed, and flattened nose turned up in utter disgust at our European smell. So, though the last few miles are generally the longest, these are more than beguiled by all the strange wizard-like forms and fairy-like scenes we see depicted opposite, varied with glimpses into deep narrow ravines with more weird formations, suggesting the strangest mysteries.

Our attention is diverted, however, by Mulbek's monastery, perched high up on inaccessible-looking crags and dominating the whole valley. Strange and sudden on its perch, fascinating in its form and outline, we at last turn down under its very shadow to the polo ground, on the nearer side of which is the rest-house, and on the further side the central stream. All along we have been noting how exactly the strange dwellers of this valley fitted the scenery from head to foot, indeed especially head-dress and footgear, no doubt contributing to our feeling of being intruders. The chuckling fat babies with their nun's style of close-fitting cap, tucked into one of the aforementioned baskets, and left on the edge of the field in which their caretaker is busy, are particularly attractive. At the bungalow find a lot of *respas* (turn-men) waiting to secure the job of transport for the next day. In our staff is a coolie boy a village near Leh, who came to us utterly destitute in

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chimneys of its cook-houses look up at you like unblinking owls. To visit the monastery the path leads up to turn abruptly near a series of little dwelling places covering a small hill. Unrelieved by the usual balconies and adornments of village houses, they appear more like stables, but we are informed they are the abodes of the nuns. The *dGonpa* itself is very picturesque and a camera might be busy at each corner, but the dirt and dust are terrible. The Lamas who belong to the red sect, are degraded looking, and the whole atmosphere of the village is evil, as several travellers have noticed. What wonder that below the village we come upon that disinterred Sodom and Gomorrah already mentioned, perhaps more aptly described as a ruinous Gehenna with its twisted sulphurous pillars. So we pass along the high road, meeting the Indus at the suspension bridge just below the village of Kalatse, and keeping it company to Saspola. It was when riding along this piece of road that seven year old Helen asked, as more mountains came into view, peering over their fellows, "Mummy, how did the mountains make theirselves so big?" After a long uninhabited stretch of stony road we note a welcome green patch on the other side, where about three houses find enough cultivatable ground, fed from a falling stream, to support their inmates, and we are told that in winter they send their animals across the frozen river, now wide and rushing, to find what roots they can and to bask in the warmth on the sunny side. As our destination approaches, a crazy-looking cantilever bridge with no side rails crosses the river. Though fairly broad, it spans a high gulf, and it is only certain local ponies who are used to it, whom one can dare to take over. Fortunately it is not on the high road, and we may pass on in peace of mind.

The following march ascends a *rong*, which may be defined as a pass "which goes up, but not down," a narrow defile which opens out eventually on to a broad plain, whence the snow crests surrounding the long broad Indus valley in the

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

sparsely populated regions the people are so interesting, for the customs and ways of the unadulterated lamaism often differ considerably from those of the high road.

But let us now accompany the " padre " and the " doctor " in their trek from Ladak through Zankskar to Lahoul, and home *via* the Plains, thus traversing the whole of the Himalayan ranges from north to south, except the most northern, named the Karakoram Range. Leaving Leh we must first travel down the high road towards Kashmir for four days, that is along the Indus as far as the foot of the Lamayuru gorge. But let us remember the real name of this river is the " Senge Kabab," which means the one which " descends from the mouth of the Lion." The Tibetan names of the other rivers flowing from the region of the holy lake, Manosarowar, also indicate the true sources of their mighty waters, for does not the Sutlej or " Langchen kabab " descend from the mouth of the elephant, the Gogo is the " Mamzhi kabab " descending from the mouth of the peacock, while the Brahmaputra or " Damchog kabab " descends from the ear of the horse. In our Western ignorance we often garble these Tibetan names. Thus Darjeeling should be called " Dorjhe Ling " the " Country of the Thunderbolt," whilst Kalimpong is our distorted version of " Kalonpug," the cave of the prime minister. But let us get back to Lamayuru whence our road turns due south across that division of the Himalayas known as the "Ri-gyal" or mountain king range. Our first march takes us over a small pass to Wanla, and we must get used to Passes, as within a short period we have to cross fifteen, of which all but five are fairly high ones. Wanla is a pretty village and shows signs of having been an important one. Crowning the hill which dominates the village is a fine old ruin, and behind it a most peculiar built monastery, in many places resting on beams which look so insecure that they must give way on the slightest provocation. That they still hold is doubtless

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due to the fine water prayer-wheel in the village, which day and night turns round its prayers to benefit the community, while in the walls of the little shelter made to accommodate it four more rather large prayer-wheels are inserted to be worked by hand, so that the passer-by, giving them a meritorious twirl as he goes along, may add his contribution to the volume of prayer that brings favour to the village. Just now is the time of harvest in Wanla. Here the barley and wheat are cut and carried to the side of the hill to dry, a process which must soon be accomplished, for the heat from the stones is very great. In the evening a poor old man, blind in one eye arrives, and the cause being established as cataract, a temporary operating theatre is set up, instruments boiled and the trouble removed. Another poor old fellow completely blind, deaf and otherwise deformed, also asks for help, but alas, he is beyond the aid even of Western medical science, and, as he is very poor, the meagre solace of a little gift is all that can be done for him. There is hardly any operation so dramatic as that of cataract extraction, for the patient may be totally blind at one moment and the next receive his sight. It is all the more sad to have to tell some of these poor blind folk that it is impossible to give them back their vision, especially when so often that faculty might have been saved had they come to the doctor sooner.

Arrangements have now to be made for the next day's march, and we are told that the road is so bad that it will take all the Wanla horses and all the Wanla men to get us to Hunupata, the next village at which we halt ; nor is the picture overdrawn. Next morning all are busy. Breakfast is cooked and eaten, and wise is he who begins by shipping aboard plenty of food ! Stores and cooking utensils are packed into *yakdans* and *kiltas*, the Indian-made travelling boxes and baskets, one of which forms half-a-pony load, and we are off, enjoying the sheer delight of marching in the clear

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

CHAPTER XI

Domesticities

THE homes of Ladak, with the exception of those in its metropolis, Leh, and perhaps in the small town of Kargil, in Purig, are practically all village homes. In these desert uplands a village must centre round a stream, which brings its contribution from the glaciers of the great heights—ever in the background—to one of the smaller rivers, most of which eventually flow into the Indus. Where such a stream runs through a broadening valley, it is possible to lay out a series of terraced fields, which can be irrigated in turn by directing the supply into small artificial water-courses. Indeed the turns for sharing the precious water are often the subject of much quarrelling, hoarse shouting and invective, while some less fortunate inhabitants have sometimes to stay up all night to water their fields. Above the area of cultivated terraces, and at the foot of the actual hills, where it is too rocky and steep to plough and sow, the houses are clustered, approached by stony paths or tracks, and so built into the hillside that convenient pieces of rock are often used for wall or floor, and, where the rock overhangs, even for roof, while a little sunny platform will be enclosed with a rough wall to stable the animals by day in winter. The setting of roof and balcony is always arranged to catch the maximum sunshine, so that even in the low temperatures of winter, many domestic activities can be carried on out-of-doors. Crowning the chief hill of the village, and dominating its common life, as its position would suggest, is the monastery.

Usually perched on almost inaccessible crags, from its commanding elevation it can not only view the activities of the field-workers in the terraces below, but can discern the whole domestic life of roof and yard at its feet.

The road both enters and leaves the village through a *Chorten* gate. Suppose a child sets up two plain bricks with a third across the top, and on this placed a fat Chess pawn, he would have quite a good model of these *chorten*-crowned archways. But these are still more fascinating and picturesque in spring, when surrounded by apricot-trees in full blossom and seen against a background of azure sky and glittering peaks, for the snow then is still low on the mountains. Between entrance and exit, the road is usually just a rough path trodden out at the base of the hill, with the fields below and the houses above, varied here and there by a rough bridge of logs covered with stones and mud, and by an occasional water-course which must be jumped as it carries its clear ice-cold water along. The stables for ponies or cattle, who are brought into the bottoms of the houses by night, in winter at any rate, may be enclosures roughly walled in by stones, balanced on each other to a height of four to six feet. These rough walls are also built as boundaries to fields, where there is no natural delimitation, as by the edge of a terrace, or to enclose small orchards of apricot and apple-trees, or even to fence in a "bagh," that is, a small plantation of trees, whose wood is so precious, and whose luscious bark attracts the cattle. A slight push with the hand topples over enough wall to make a convenient gap, easily replaced, for entrance and exit, and, after the winter months, during which the donkeys and sheep, and especially the nimble goats, are allowed to wander at will picking up such bits of roots and fodder as they only know how to find, there are few walls that do not need rebuilding. Round the edges of the growing cornfields throughout the summer cows and goats may be seen feeding on the scant grass, always either tethered or led by a small

13: Heber and Heber D-8 (1914-25) 1926 AJ4 W. Tibetans AJ4

CHAPTER XXI

A Typical Monastery

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THIS is a country of monasteries, hardly a village is without one. In some it is imposing and situated on as high an eminence as can be found conveniently near the village. In others it is just a better class ordinary house with one or two lamas. Some monasteries belong to the Red sect, others to the Yellow. In some there is a resident Incarnation and others are only visited by one occasionally. It would be tedious to both reader and writer, to describe all these, so we will confine our attentions to one of the most pleasing and certainly one of the cleanest of monasteries which lies close to Leh, and may be reached by a twenty minutes' walk up through the fields behind the rest-house. A small village and a group of poplar trees, much above the average size, indicate the direction from afar, also the glint of the gilded wild goats represented just below the roof of the monastery can be descried from some distance. Having sent a message beforehand to the *sLob-dpon* (pronounced "Lobon") or head lama in charge, we meet for an early tea, and wend our way up along the stony paths by the side of the watercourse, skirting the corn-fields, so as to be able to use our cameras while the light is still good. This little monastery of Sankar is closely allied to the Yellow Cap one at Spitug, about five miles away, and is presided over by the same *Skushog* now incarnate in the small boy of whom we shall speak later.

[795]

792 But during his minority the real presiding genius is Meme

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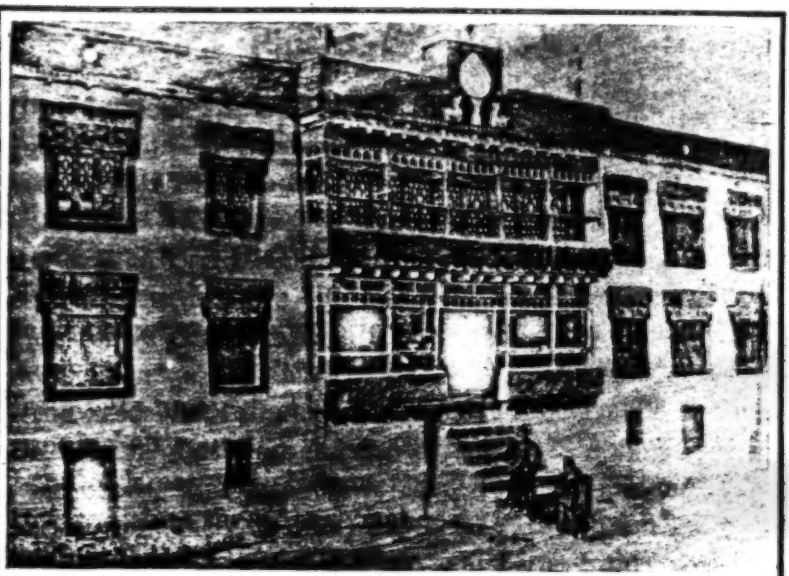

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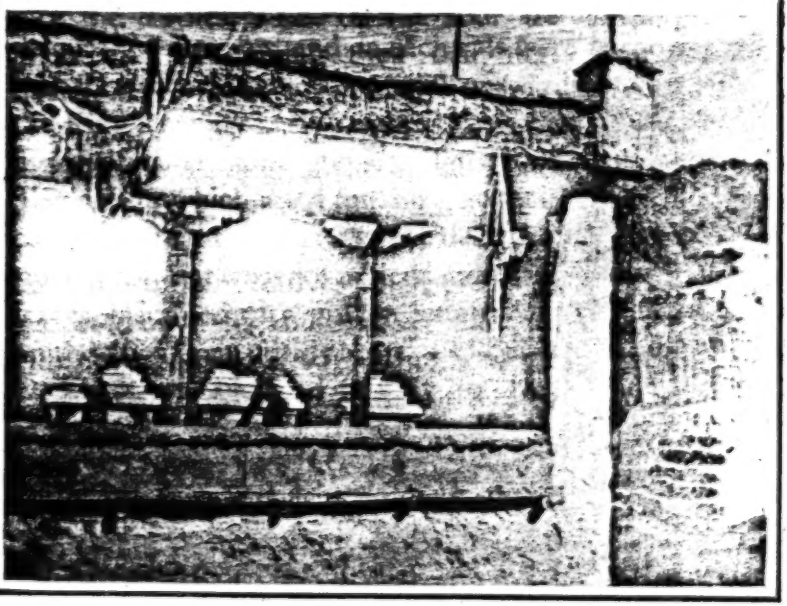

SANKAR DGONPA.

A small yellow-sect monastery close to Leh, shewing the main entrance.

A SHRINE.

The three *chortens* inside are usually coloured red, white and blue; and on the walls behind them various gods are depicted in bright colours.

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13: Heber and Heber D-8 (1914-25) 1926 AJ4 W. Tibetans AJ4

Lobzang, a delightful old gentleman with a benevolent face and a courteous manner, which are really quite charming. He is quite a good photographer, and this common hobby forms a natural link of friendship, including requests for the purchase of self-toning paper and other photographic requisites. He is expecting us, and stands in the side of the doorway with some of his lamas so that we may advance without fear of the monastery dogs, of which there are always some about, who generally announce the arrival of an intruder with considerable and alarming vigour. The main doorway is lofty and deep, with heavy wooden doors, but to-day it is closed, as inside carpenters are sitting under its shade sawing away for some builders, busy at a new balcony in a near corner of the building. The side door, a smaller one, is that generally in use, and admits to the corner of the large court-yard, in the middle of which are two walled enclosures round wild rose bushes, one a large yellow one, the other pink, with another bush whose pale yellow flowers, insignificant in themselves, have the strong scent of syringa, in bloom. In the centre there stands a high poplar wood pole, to the top of which is attached a black yak's tail, and running down its entire length a prayer-flag. To one side of the enclosure is a mounting block from which the *Skushog* can mount his steed.

Lying about the court-yard are a few dogs, but they seem quite peaceful and undisturbed by our advent. The main temple faces us as we enter, three storeys high, with the usual roof-edge of a layer of sticks about one foot broad, lying end-on, and painted with ochre. On this roof are erected at intervals long rough poles bearing prayer-flags, or yak's tails, or an umbrella-shaped structure consisting of long streamers of plaited yak's wool bound together by coarse strips of raw silk and surmounted by a trident. The windows, latticed-shaped but unglazed, are interlaced with wood, picked out in various colours, and, across the top of each, is a little valance, a frill of some coarse white cloth with a red

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

346 792 striped border The other three sides of the court-yard are filled in with the two storeyed private dwellings of the lamas. No pillared cloisters are these, but just an occasional flight of a few steps, then a door, and at the side a window at a level which may or may not be in relation with that of the other doors and windows, and over both apertures the same kind of valance. If the latter sags in the middle, there is no hurry to replace it, far less to wash it, but on the whole this *dGonpa*, presents quite a clean, brushed, cared-for, tidy appearance. Ascending the steps, we arrive in the large covered portico outside the main room or refectory of the 353 monastery. All round the three walls pictures are painted in 779 bright colours. On the left is the " Wheel of Life " held by 537 a dragon-like monster. This consists of an inner, a middle, and an outer circle the middle one being divided into six compartments. The inner circle represents by means of a dove, a serpent and a pig coloured respectively red, green and black the three vices, lust, ill-will and stupidity, which bind man to the wheel of existence. In the upper compartment of the middle circle are the gods, into this grows the tree whose fruit provides any food desired by the soul and whose roots lie in the world of the demi-gods, who continually wage war against the gods in order to obtain this fruit. In the upper left-hand compartment are men. The above three existences are superior, whilst below the equator are the inferior ones of beasts, then of *yidags*, poor miserable men with large bellies, but such small necks that their hunger can never be appeased through such constricted throats, and in the lowest section are the hells, both hot and cold. A cold hell seems rather a misnomer to English ears, but Ladakis, at any rate, know the terrors of extreme cold. Buddha himself is out of the circle, and yet his reflexes seem somehow to be still in the wheel of existence. In the outer circle are pictures illustrating various phases of life, such as birth, marriage, death, burial work.

Opposite the top of the steps, on each side of the door with

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

its fine brass bosses, are the gods of the four points of the compass, whose duty it is to guard the temple, and these figures are depicted outside most temples. On the right wall of the portico is a benign old gentleman, the god of luck, who sits under a tree bright with blossom, and holds converse with sundry animals, such as a stag, an elephant, and a peacock. We take a deep breath of fresh air before entering the refectory with its dim atmosphere of musty incense, lighted from above through a central aperture leading to an inner roof, and from the door behind us, and slowly descry its contents between the dark wooden pillars and the faded hanging banners. Opposite to us the *Skushog's* throne is raised above the other seats, upholstered with rather dingy cushions on which he, of course, sits cross-legged, so there is no need for a place for the lower limbs to hang over, but immediately in front of it is a narrow ledge-like table on which are the tools of his office: the bell, the thunderbolt or *dorjhe*, a small tambourine, with a very restricted waist and a long tasselled appendage, as well as the knob on a string which beats on the skins when rattled. Other utensils consist of temple vessels for pouring out water, beer, tea and other libations. Leading up to the throne, on each side of the central aisle, are the seats of the lamas slightly raised above the ground, well-padded and covered with rugs, and in front of them a continuous shelf-like table. A cup or two may be seen left from the last meal; here, in the corner between seat and table, rests a leather bag, and on a plate some butter and tea. A lama tells us the tea has been given out of the bag and placed with the butter ready for the morning meal, which they take, he says, about 9 a.m., though they get up at sunrise.

Near this physical sustenance, on the lamas' seats are a collection of brass bowls leaning against one another upside down, as though to drip after washing. These are, for the oil and wicks to be placed before the altar. The seat of the *Slobdpon* is at the head of the monks' pew on the right of the

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

Skushog. Next to the *Slobdpon* sits the leader of the ecclesiastical band. Heading the opposite row is the *Umdzad*, who is the steward and is responsible for the worldly affairs of the monastery, and in some *dGonpa* at the further end, near the door and on the *Skushog's* left, a seat is reserved for a disciplinarian who has to keep the lamas in order should any misbehave.

Thus they sit, whether they are at meals or engaged in their devotions. The latter consists of the reading of the books, punctuated every now and again by the band, when the flageolets are blown and the drums are boomed. Behind the row of seats one's eyes, now accustomed to the dimness, are able to make out the walls, painted with pictures of all sorts of gods and creatures, human, animal and mixed. Here is one specimen of dragon-like fury, crushing all sorts of wretched creatures under his feet, no doubt for punitive purposes, and, let us hope, remedial ones. Another wall will show Buddha-like figures in peaceful contemplation, and with hands and fingers placed in various postures, each of which has its own special signification. In other places are wooden shelves and recesses of various sizes, once gaily painted round the edges, though the light is too obscure to appreciate it, now blackened by age and smoke. In these sit more images of gods, mostly of a beneficent type, but the chief ones will be found behind the *Skushog's* throne. In a corner will be seen immense pots used for water or beer, a most fascinating assembly with their long-nosed spouts drawn straight out from the brims, high pointed collars behind, shining copper sides with brass edgings and waist-bands, the latter sometimes chased in silver. In another corner will be dusty shelves containing the holy books, manuscripts written on parchment and tied between covers about twelve to eighteen inches long and some four to six inches high. So holy are these that when they are being carried along the streets, the good Buddhist uncovers and touches them with his head. They also are

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

often shaded by an umbrella, and at times of drought are taken out for a walk under this to invite the rain.

Passing behind the *Skushog's* seat we come to a better lighted room with more idols all around in their recesses, giving one the impression of an exhibition of different sized dolls houses, in fact our guides take us through a succession of such rooms, all much resembling one another, but each with its own purpose. Thus, in the first of these, is the temple of the god called Avolakita with his eleven heads, surmounted by the head of Amitabha, the Buddha of Boundless Light. Round the whole, looking rather like a halo, are 1000 hands, each one of which has in its palm an eye. In order to accommodate his many heads an attic projects up into an inner courtyard of the upper storey. The living representative of this god, the All-merciful One is the Dalai Lama, and the story is rather a pleasing one. Avolakita was about to enter Nirvana, when he happened to look back and notice some poor creature in trouble. Requesting his father, Amitabha, for permission to return and help him, he received this reply, "Yes, go back, but when you get there, you will find that there are many others in trouble. In order to see them all, I give you a thousand eyes, and in order to save them all a thousand hands." This surely savours more of the true Buddhism than the everlasting desire to do actions which shall obtain merit. A friend of ours has pointed out that these heads represent four past races, and that actually there should be twelve heads, three to each race, but the men of Atlantis were so bad that one of their three has been omitted. In front of this image stands a large ewer on a pedestal, which should be filled with butter and in which a burning wick should be floating, but we must admit that on the occasion of our visit, at any rate, it was "the light that failed." We pass into another room containing other images, and whose walls are hung round with many *thangkas*. These are holy banners of various sizes, the smallest about one by two feet, hanging from a stick on which

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

346 they can be rolled up, and covered by very thin silk, from the top
532 of which two or three broad ribbons depend. These depict
779 gods or goddesses or the "Wheel of Life," and with their
792 colours mellowed by age are sometimes very beautiful and of real value. From here we pass into another fairly large and well-lighted room with frescoes and holy banners on its walls. This is much used during the first month of the Buddhist year, when special ceremonies, already described, are performed.

792 We go up some rough, ladder-like stairs into the room where
352 the *Skushog* usually sits, his place being marked by cushions and a padded back of gothic shape, and with a row of little Tibetan tables and mats at right-angles, where his attendant lamas sit with him. Near his seat, hanging up on a nail in the pillar, are seen some of his ceremonial hats; thus for riding he has a round most uncomfortable *papier maché* structure, with crown far too small for anyone's head, a fair-sized brim, and a dome with a knob on the top, the prevailing colours being red on an orange background. Even with its strap under the chin, it is difficult to see what possible purchase so small a crown could have on any head in the slightest wind. At its side, a tea cosy-like head-dress, peaking over to one side in dark plum-coloured silk with gold patterns on it, is the one he is said to wear in the mornings and at certain annual festivals. Occasionally a devil-mask is seen hanging up, and in this particular monastery, no doubt reflecting Lobzang's hobby, are occasional cheaply-framed photographs of the Dalai Lama or of other lesser dignitaries.

792 And there is still another room in which there is a large
778 god of the name of "Dukar." He is of such a size that his
532 head projects into a second storey reaching into a little
782 verandah on the roof; the general arrangement is much like that of Avalokita, but his is a malevolent nature, in proof of which one sees the sickles, knives and arrows in his 1000 hands. Under his 1000 feet are many poor creatures, both animal

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

and man, and he possesses 1000 heads. Thrown at his feet one notices many cowrie shells and Indian copper coins, the former brought by women to appease him. This image was only made a few years ago, and a special series of services were held to induce the god to enter the image. These ceremonies were accompanied by feasting and dancing in the grove of large trees at the side of the monastery, while the actual ritual was performed on the roof, where Meme Lobzang (the *Skushog* being then a tiny baby) presided, assisted by a group of lamas, who helped him to pour the right libations and offerings from the many vessels and bowls before his throne into the large fire which leaped and crackled before him, accompanied by monotonous incantations and chants from a group of seated lamas, and, of course, the monastic band. To this roof we now duly ascended up another very steep ladder, where Meme Lobzang himself extended his hand to help the ladies with true Western gallantry. The view was magnificent, both behind towards the Kardong Pass and before down to Leh, whose trees blotted out the desert below, so that the cultivation and all its little square terraced fields might have extended to the foot of the mighty mountains on the further side of the Indus, all touched with the magic softness of the westering sun.

Retracing our steps down the steep staircases, through the dim passages and rooms, we emerged again into the portico, and viewed the lamas private dwellings ranged on the three sides in front of us as we descended the temple steps. In the left-hand corner was a peculiarly fantastic bit, so delightfully crazy it looked. A short flight of steps led up to two doors, each with an ancient padded curtain to keep out the draught, and a sagging valance above, whilst over one was a quaint little attic with a window of roughly-patterned lattice, its lines so fascinatingly crooked, and enhanced by a small awning, projecting from one side of the attic to shade the roof, on the edge of which was a series of rough window boxes,

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

346 where American marigolds sometimes blossom. Once, to
792 finish the picture, we glimpsed a bent little old lama who peeped out of the attic and over the window boxes, and saw for a moment the elfin grey locks and untidy whiskers of his hatless old monkish face, the fittest possible inhabitant of that grotesque little corner.

There was one more interesting little visit to be paid. Meme Lobzang actually consented to show us his own private compartments. There were eight of us, and the lamas had some whispered consultation as to whether we should all get in. Across the court-yard and up some steps to the right of the main entrance, under the valanced doorway, through a small vestibule in which we noticed a fascinating copper water pot, we entered a tiny room looking down towards Leh. We could just manage to sit down on the floor, the interested lamas peering in and
357 watching our every movement with amused curiosity. The
353 floor was covered with small mats over felt ones. The
792 *Slobdpon's* chief resting place and probably his bed, was rather more padded, and covered with an orange felt. He sat with his back to the small latticed window, a low tiny table in front, and at his side a higher one on which were sundry portraits, one of their Majesties, the King and Queen, one of the Dalai Lama, and one of the *Skushog* of Hemis in his festival dancing dress with high hat and overskirt of human bones, taken by the Doctor Sahib. A pickle bottle held a bunch of green from the shrub in the court-yard, and at the side was a low open bowl of rose petals. A small god like a doll, and a pot of charming design, the latter unfortunately dressed in lady-like petticoats, were also noticed, besides a printing frame, and another tiny god of doll's house size. Behind him on the windowsill sundry writing materials, religious books, and small ceremonial utensils lay about, a coloured portrait of the late King Edward hung on another wall; in fact every corner
574 of the room was used, yet the effect was clean and tidy. Stuffy it could not help being with so many visitors, and, after taking

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

a dried apricot each (to dispose of later on by some other means than the mouth), from a plateful which he presented to us, we rose to go. On the way out he invited us to see his kitchen, another tiny, but tidy little apartment, with its cooking vessels clean and neatly arranged, and its low roof shiny with the polish of years of smoke. These rooms had not been tidied up for our reception, yet they completed the pleasant impression of order and cleanliness he had already given us, and it was with a real respect for the benevolent old gentleman that we bade him adieu, and passed down by the iris-bordered corn-fields in the soft evening light to our homes.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ

574 are personally invited by him. At the lower end of the wood he has lately built a guest-house on the plan of the bungalows inhabited by the missionaries in Leh. On the side furthest from the road, directly opposite the monastery, the wood ends abruptly on the bare hillside of rock and stone. Climbing to a good vantage point on this, a delightful spot can be found to listen to the monastic evensong, and watch the shadows steal over the vast expanse of the river and valley spread out below.

Though the spur of hills cuts off the main Indus valley to the left, beyond it rises tier after tier of great bare lonely mountain tops, overwhelming in their immense majesty. Behind even these giants, the clouds lift to disclose still greater heights of everlasting snow. Truly one has now the impression of having arrived on " the roof of the world." In the valleys below, the lights and shades chase across hill and plain, and, as the moon comes up in the cloud-flecked sky behind and pursues her slow path through the white wind driven masses, the strangest wraith-like forms seem to rise and pass below. At first they appear to be white clouds tucked down between the lesser hills, but, as they move to and fro, it becomes evident that it is merely the effect of the moonlight between the passing clouds thrown on to the sandy spaces.
533 Then across the stillness of that great expanse, hitherto only
797 broken by the stream coursing down between the trees some
346 way below and the breezes rustling their leaves, comes the strangest music, slowly rising in pitch and increasing in tone till the hills take hold of it, and roll its reverberations on among themselves, achieving an effect weird and fascinating beyond description. Turning in the direction of the sound, one sees to the left, in the darkness only, the faint outlines of the monastery building with dim lights shining in its windows, while other tiny ones twinkle fitfully in the quaint habitations merging into the hillside, whose queer ridged stratification is faintly perceptible, but one knows that on the roof of the

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

dGonpa strangely appropriate lama figures with fairy-tale hats are blowing long shawms, telescopic trumpets which pull out to about fourteen feet, while at their sides are other priests ready to take turn with their smaller flageolets. The strangely Wagnerian effects of these shawms, which is soon replaced by the higher tones of the other instruments, throw a plaintive, questioning, sweetly-sad melody out into the mysteries of the silent grandeur around. The vastness of nature's magnificent rugged mightiness, the elfish dwelling places and lights fashioned by human hands in this strange mountain fastness, and the haunting nature of the weird music under the star-spangled moonlit sky, combine to form an atmosphere which will last as long as the memory can recall them. Returning to camp, we almost stumble over a pile of sacks, and are surprised to hear a *zhu-le* and descry a head at one end. It is our own ponymen, who had been passed sitting round their camp-fire on our way out, now already tucked up under their sacks in the open. Proceeding more warily, more sacks are found covering watchers beside a mare who foaled the day after arrival, and yet she, carrying her load with her two-days old offspring at her side, will travel back with us next day, the long-legged wee thing occasionally getting a lift in the arms of the ponyman, and turning up at the camping place apparently none the worse for its fourteen mile run.

Up the sides of the stream sounds of revelry begin to arise from around the camp-fires of the many pilgrims, laughter and chatter and the rhythmic beat of dance music. Many of these pilgrims we have already seen on the road ; town ladies from Leh with immensely wide *perags* and all their gala finery, rattling with jewelry, their blue turquoises and gay capes of red and green showing up as delightful spots of colour on the bare brown landscape when they rode ahead. Stopping at any little spot by the roadside, where water is accessible to brew their tea, were little groups of wayfarers from the countryside below Leh and from the lesser known

sacrifice was, in later times, probably during the nineteenth century, replaced by an animal sacrifice. If, therefore, human sacrifices once took place in Tibet, these were probably transformed into animal sacrifices at a much earlier time. Animal sacrifices, on the other hand, /27/ are still performed to this day in the area of the West Tibetan kingdom before altars of the pre-Buddhistic religion, which are called ha-tho. At this sacrifice the heart of the still living animal (ram) is ripped out by the priest with his bare hand. Such altars are nowadays mostly found in the neighborhood of villages. They are one or two meters high, provided at the top with a bundle of juniper twigs, and down below they are surrounded with horns of wild sheep and ibexes.

A more harmless offering is represented in a rock drawing near Ke-sar-gyi-sga. There we see a Nyo-pa, "bride purchaser" or "bride beggar" (1) who is carrying a sword by his side and in his

1. He is probably the leader of the Nyopa. For in the picture in the Indian Antiquary, Vol. XXX, p. 131, only the leader has an arrow in his hand.

right hand an arrow decorated with a little flag, and is standing in front of three beer jugs. Each jug is provided with little patties of butter along the edge, which signify that the beer is offered to a higher being (it might, it is true, also be a person to whom high respect is paid). The fact that the gods were actually presented with offerings of beer can be seen from No. 5 of the Trinklieder von Khalatse /Drinking Songs of Khalatse/.[1]

It is highly probable that dances were also performed at these ancient places of worship, for even today each festival of the ancient religion is accompanied by dancing. Usually the boys and the girls dance separately among themselves by pacing around an open wood fire in a long procession. It is seldom that the rows of boys and girls, arranged in lines opposite each other, move toward each other. In the dances of the girls, peculiar stiff movements of the hands are noticeable, which alternate with the bending of the upper part of the body toward the ground. As I was told by the natives, these movements are to be interpreted as gathering flowers and presenting them to the gods in heaven. These dances performed by the laity should probably be distinguished from the dances of the Buddhistic priests and from those executed by the migrant jugglers.

To the question as to what the people prayed for at the cult places of the ancient religion, we receive one answer from the

[1] [See cat. 116, pp 1-8 for references. -- Analyst]

22: Francke M-3 (no date) 1901 AJ4 W. Tibetans AJ4

539 [643] [301] 527 [789]

corrupted from *lal*, ruby, it having been the ruby in the crown of the old Ladakhi kings. *Dosmoche* and *nagrang* are both non-buddhist festivals. Although the *klu's* or water-snakes have nothing to do with them, they are Bon festivals, but attended by many buddhist priests and laymen. All evil spirits of the winter are driven into a cake, which is burnt outside the village. In Leh the fetish is formed of *mdosmo's*, see Jäschke's dictionary. In Mashro it is a black one. According to a different derivation this festival is called 'the black one' on account of the black coat of *Langdarma's* murderer whose deed is praised then.

5. (*a*) དཔལ་གྱི་གཅུ་གཏོར་དང་ལུག་ཁོག་ཟམ།

539

(*b*) spithŭggi rgu'stor dang lug' khog zam'.

(*c*) At the time of the *rgustor* festival at *Spithug* [the heat] is like a sheep.

527

(*d*) Often said instead of the former.

(*e*) The name of the village Spithŭg is said to have been formerly *dpethug*, 'the arrived at likeness.'' The monastery of Spithŭg was built after the picture of a famous monastery in Lhassa. *Rgustor* is a *Comp. determ.* composed of *nyergu*=29 and *storma*, offering. The devils are urged to enter a large cake, offered to them and the cake is burned outside the village. 29 is the date of the festival.

[346 789

6. (*a*) ས་ལ་སྐྱེ་སྔོ་རེ། མི་ལ་སྐྱིད་རེ་སྡུག་རེ།

539

(*b*) sa'la skya're sngo're mi'la skyid're, dŭg're.

(*c*) On the ground [it is] alternately grey and green, with man [there is] one turn fortunate, one turn unfortunate.

(*d*) See 1 (*d*).

(*e*) In Ladakhi a single *re* has often the meaning of some, for instanee *lorela*, in some years. Here *re* forms *Composita* with *skyabo*, *sngonpo*, etc.

000

7. (*a*) ཁ་ལ་སྐྱང་དུ་འཁོར་དུས།
ཅི་གོན་འབྲུད་དེ་ཅི་ཟ་ཡི་དུས།།

539

(*b*) kha' ran'gu khor'dus, ci' gonbud'de, ci' zä dus'.

10: Waddell S-3 (no date) 1895 AJl Tibet
W. TIBETANS AJ4

000 built on the declivity in horizontal lines one above the other, resemble the steps of an enormous altar, of which the temple of Tāranātha Lāma appears to constitute "the tabernacle." Huc says it contains 30,000 monks!

Kuku Khotun, or "blue city," near the northern bend of the Yellow river, is said by Huc to have formerly been the seat of Jetsun-Dam-pa. It contains five monasteries with about 20,000 Lāmas.

IN SIBERIA.

In south Siberia, amongst the Buriats, near the Baikal lake, a large monastery is on a lake thirty versts to the north-west of Selinginsk, and the presiding monk is called the K'an-po Paṇḍita, and claims to be a re-incarnate Lama.[1]

IN EUROPE.

The Kālmak Tartars on the Volga have only temporary, nomadic cloisters and temples, that is to say tents, in which they put up their holy pictures and images, and celebrate divine service. Such temporary cloisters are called "Churull" and consist of two different sorts of tents or *Jurten* (Oergö), the assembly hall of the clergy (Churullün-Oergö) and of the gods and image hall (*Schitäni* or *Burchanün-Oergö*). Some of these *Churulls* contain a hundred priests.

IN LADĀK AND LITTLE TIBET.

792 361 He-mi (or "Himis" of survey map). This fine old monastery is situated about 11,000 feet above the sea-level, in a lateral ravine that joins the Indus, a day's journey (eighteen miles SSE.) above Leh, on the left bank of that river. From its secluded position this was one of the few monasteries which escaped destruction on the invasion of the country by the Dogras under Wazir Gerawar, who ruthlessly destroyed much Lāmaist property, so that more interesting and curious objects, books, dresses, masks, etc., are found at Himis than in any other monastery in Ladāk. It was built by sTag-stan-ras-ch'en, and its proper title is *Ch'aṅ-ch'ub sam-liṅ*.

[796] The "Himis-fair," with its mask plays, as held on St. Padma-sambhava's day in summer, is the chief attraction to sight-seers in Ladāk.

[423] This Lāmasery is at present still the greatest landowner in Ladāk, and its steward one of the most influential persons in the country. The Lāmas seem to be of the Ñiṅ-ma sect (according to Marx[2] they are Dug-pa, but he appears to use Dug-pa as synonymous with *Red cap* sect). To the same sect also belongs Ts'en-re and sTag-na. A fine photograph of this monastery is given by Mr. Knight,[3] and one of its courts is shown in his illustration of the mystic play reproduced at p. 528

792 "The principal entrance to the monastery is through a massive door,
● 346 from which runs a gently sloping and paved covered way leading into a

[1] Köppen, *op. cit.* [2] *Loc. cit.*, 133. [3] *Where Three Empires Meet.*

10: Waddell S-3 (no date) 1895 AJ1 Tibet
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courtyard about 30 × 40 yards square, having on the left hand a narrow verandah, in the centre of which stands the large prayer-cylinder above mentioned. The larger picturesque doorway, the entrance of one of the principal idol rooms, is in the extreme right hand corner, massive brass rings affixed to large *bosses* of brass are affixed on either door, the posts of which are of carved and coloured woodwork. The walls of the main building, with its bay windows of lattice work, enclose the courtyard along the right hand side, the roof is adorned with curious cylindrical pendant devices made of cloth called "Thook"; each surmounted with the Trisool or trident, painted black and red. On the side facing the main entrance the courtyard is open, leading away to the doorways of other idol rooms. In the centre space stand two high poles "Turpoche," from which hang yaks' tails and white cotton streamers printed in the Tibetan character. Innumerable small prayer-wheels are fitted into a hitch that runs round the sides of the courtyard. A few large trees throw their shade on the building, and above them tower the rugged cliffs of the little valley, topped here and there by *Lhatos*, small square-built altars, surmounted by bundles of brushwood and wild sheep horns, the thin sticks of the brushwood being covered with offerings of coloured flags printed with some *mantra* or other.[1]

LAMA-YUR-RU, elevation about 11,000 feet.[2] Said to be of the Dikung sect, as also the monasteries of *s*Gaṅ-noṅ and Shaṅ.

The name Yur-ru is said to be a corruption of Yuṅ-druṅ—the Svastika or mystic fly-foot cross.

THO-LING or Tho'lding (mt'o-gliṅ), on the upper Sutlej (in map of Turkistan it is Totlingmat, "mat" = "the lower," *i.e.* lower part of the city). It has a celebrated temple in three storeys, said by some to be modelled after that of Budha Gaya, and the *Sham-bha-la Lam-yig* contains a reference to this temple: "It had been built (A.D. 954, Schl.) by the Lo-tsa-wa Rin-zaṅ-po. The Hor (Turks?) burnt it down, but at some later date it was rebuilt, and now, in its lowest compartment, it contains the 'cycle of the collection of secrets.'" Adolph von Schlagintweit visited it.[3]

THEG-CH'OG is a sister-Lāmasery to He-mi, north of the Indus, in a valley which opens out opposite He-mi. Che-de, vulg. Chem-re (survey map: Chim-ray) is the name of the village to which the Lāmasery belongs.

KOR-DZOGS in Ladāk, 16,000 feet above the sea (*J.D.*, 11). Tik-za (Thik-se) is said (MARX) to be a Ge-*l*dan (?Ge-lug-pa) monastery, as also those of Saṅ-kar (a suburb of Leh), Likir and Ri-dzoṅ. It is pictured by Mr. Knight.[3]

WAM-LE (or "Han-le") in Rukshu, a fine Lāmasery figured by Cunningham. It is about 14,000 feet above sea-level. Its proper name is De-ch'en, and it was built by the founder of the one at *Hemi*.

MASHO is affiliated to Sa-*s*kya.

[1] GODWIN-AUSTEN, *loc. cit.*, p. 72. [2] MARX, *loc. cit.*; CUNNINGHAM, *et. al.*
[3] See Results of Scientific Mission.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir W. Tibetans A14

792 peasantry a goodly, though unfixed, portion of their produce. The monks, in their turn, are always both free in their hospitality to travellers and ready to identify themselves in interests with the villagers.

778 346 Besides the monasteries, one is everywhere in Ladākh meeting

KIGĀNĪ, LĀMĀYURŪ.

with signs of the people's thought for their religion. In a few places are to be seen colossal figures carved in the rock, that represent some god. The sketch, p. 257, is of one of these, over 25 feet high, which stands for Chamba; this is to be seen in a valley near Sānkho, above Kargil; it is deeply cut in a schistose rock. But much more general are the long and thick built-up

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

stone-heaps or walls, covered with thousands of flat stones bearing a holy inscription. These (which are called Mānī) one sees at every village, and often also by the roadside where there is no habitation or other sign of man. The path divides and goes on both sides the wall, that the passenger may, going by, always keep it on his right. Then by the larger villages, or in the neighbourhood of the more influential monasteries, one is sure to find some edifices allied in character to the one shown in the drawing on the preceding page. They are carefully constructed of brick, plastered over, and painted. This drawing represents what is called a *kāgānī*; it is placed at the entrance to villages and to houses, the way being led beneath it. Others, resembling this in the upper part, have a monumental purpose; these are called Churten. Another custom, whether connected or not with that of raising such edifices as these, or whether of earlier origin, I cannot say, is to build a cairn at the summit of every mountain pass, and crown it with the horns of the wild sheep, ibex, and other animals, a large collection of which often adorns the heap, while a few boughs rise from the centre, to which a flag is sometimes fastened, with, may be, a holy word or text imprinted on it.

2: Gervis T-3 (no date) 1954 AV1 Kashmir
W. Tibetans AJ4

itself; the castle fort surmounting them must have been almost impossible to get at other than by alpine ropes. 361

The day following, we had our highest pass to cross and the easiest of them all. This was Fotu La at a height of thirteen thousand, four hundred feet. I had gone on, for I had seen ibex ahead—these are goat-like animals with coats varying in colour from cream to chocolate. On the summit I waited for the rest of the party while I admired the magnificent view, and watched them climbing up, so very slowly. Not until then did I appreciate the height we had reached and how it affected one by slackening movements. [133] [136]

From there it was a downhill road two thousand feet to Lamayaru along a watercourse tight in between gloriously coloured cliffs of most unusual shape; later we came on a valley with a stony path lined by prayer walls and dozens of chortens, the village being at the far end with a most interesting monastery built on the low hills above it.

The road on is along the bed of a narrow ravine, so narrow, with overhanging cliffs in places and the swift stream close on the other side, that one is forced to cross and recross almost the whole way. At the far end there is a bridge guarded by an old Dorga fort. Lamayaru has towering above it the ancient castle of Bragnag, built by King Naglug and dating back to A.D. 1150. 491 172

The great Buddhist monastery here is an astonishing place. It seems to consist of an enormous conglomeration of buildings, some of which might be carved out of the hill. There are narrow passages, steep staircases and unprotected ramparts; in parts there are tiny cells, in others large chapels with high-up windows and low benches; little recesses are cut in the walls, presumably for books. In one of these chapels there is a great image of Chubrezig which must be ten or twelve feet high; its background is a large circular plaque almost as high. The image has eleven heads, one on each side of that which is facing, and the others piled on top of them: it has a thousand hands spread out tier upon tier around the plaque, one of the larger pairs being held in prayer, another pair holding a rosary in one hand and a jewel in the other. 346 ● 778

And from the roof of practically every house which sits at the foot of the hill, rag prayer flags fly, sending prayers to heaven, 788

2: Gervis T-3 (no date) 1954 AV1 Kashmir
W. Tibetans AJ 4

green cultivation. Then the welcome halting place—a rest house for lunch, a famous monastery some hundred years old, a ruined castle as usual, and a further three miles on to a most picturesque monastery which is five hundred years old, and the entrance to the Leh valley. Here we left the river Indus, to make the gradual ascent over the now better road to Leh, which we could see some four miles in the distance, and which I must admit did not thrill me as we made towards it; we had passed on the way so many beautiful places that I expected to discover in Leh the jewel of them all. As we neared it we could make out on the hill the great, one hundred roomed palace of the ancient kings of Ladakh, and above that the enormous—in their spread—buildings of the monastery, and were duly impressed, though not overawed, for everything seems to be of the same earth stone colour, as though the buildings, which could be made in miniature with a child's box of bricks, have risen from the rocks like the commencement of an eruption which changed its mind, just as we had seen so many of them on our way, now decaying back to from whence they came.

But Leh is an important place, not only is it the capital of Ladakh, but it is also—and to the people of the country this is far more important—the religious capital of Western Tibet, besides being a great centre for caravans passing to and from Central Asia, the entrepôt of trade between India on the south, and Yarkand, Khotan and Tibet on the north and east. Here in the great bazaar which is held in the September month of each year. Traders from Turkistan, Siberia, Tibet and other parts of Central Asia come to buy, sell and barter their merchandise with those who have come from Kashmir and India, so that we found people of all races and religions there with Buddhism predominating, and a sprinkling of Mohammedans; a Moravian Mission is there also, and among the people are to be found numbers of Mohammedan half-castes known as Arghons; they are the offsprings of visiting traders and the women of the land "with whom they have made a temporary marriage".

The Ladakhis are Mongolian in features. Their ugly faces are soon forgotten though, since they possess a pronounced sense of humour and are always laughing, although their dirty stubby teeth then seen are not an enhancement to their beauty. Very

2: Gervis T-3 (no date) 1954 AV1 Kashmir A871
W. Tibetans AJ4

793 moved down to the more physical plane and entered the life of the other.

[775] Their chief spiritual head is the Dalai Lama of Tibet, and he is to them "the Vice-Regent of Buddha on earth". They, and all Buddhists believe in reincarnation—some souls remain in the spirit world for many, perhaps thousands of years resting, while those of the more important leaders such as the Dalai Lama and head lamas of some of the great monasteries leave the body when it dies and enter into that of a child almost immediately.

Writing in 1932 of the life of the monks themselves, Norris who appears to have studied the subject, says that they "are generally lax in observing the precepts of their religion and depraved in many of their habits, so that one cannot help comparing their practises with the worst abuses prevalent among monasteries in Europe during the middle ages. In Ladakh Buddhism has sunk into a system of degraded idolatry, guided by meaningless conventions and fantastic superstitions".

[795] Of the nuns one reads in *Kashmir*, "as in the case of the lamas, there are both the yellow and the red sects. . . . Nuns of the yellow sect enjoy a higher reputation than their red counterparts".

595 838 Either polygamy or polyandry will throw out the balance of the remaining unabsorbed sex, but in Ladakh there is this added custom whereby no family is permitted to have more than one wife. Human nature being what it is, one would expect difficulties to arise in this connection, but it would appear, from what I both heard and saw, that few of the sexual acts condemned as perversions by Moses in the Holy Bible and by Mohammed in the Holy Koran are considered as sins, or even mentioned in the "book" of these lamas.

346 423 The monasteries, which own much land and property, are known as Gimpa by the Ladakhis. Both impressive and picturesque, they are practically always perched on what at first appears to be an inaccessible cliff, the walls of stone masonry usually of the same colour as the site which overlooks the whole of the village.

793 I was taken over more than one of these by my Ceylon friend, spending two nights there, for the lamas are a most hospitable bunch of fellows. I must admit that as I got to know the few

2: Gervis T-3 (no date) 1954 AV1 Kashmir
W. Tibetans AJ4

who could make themselves understood to me and I to them, I began to realize that, as may be expected from a man when he is faced with the choice of hard work for life and poverty in his old age, or the possibility of a life not so hard and care in his old age, many were not really as devout, sincere and moral in their lives and thoughts as they should be and could be classified as professional lamas; it may be that I expected too much from them.

At the entrance to the monastery there were as always a number of prayer cylinders; upon entering we rotated these, thus sending our prayers to heaven as we passed. At the entrance were also quite a few savage mastiffs which are there to guard the gates—from whom I did not discover—but they looked most vicious brutes even when the lama on duty held them back from us. In the courtyard was a large square building containing the images; no woman may enter here. The dimly lit chapel, odorous with incense, was interesting with elaborately and beautifully carved images of Buddha in all kinds of stone, some being gilded. Spread out before the most important of them all was the most amazing collection of gifts, a French gilded clock, a Venetian glass vase with lustres hanging, a basket shape made up of coloured sea shells and filled with faded feather flowers, an ivory pagoda shape, and most surprising of all, a china funeral wreath under its glass canopy. The walls had the most lovely Chinese silk and Tibetan gold-embroidered velvet hangings. Beneath these were some bowls of "incarnation water". To one side was a large stool, rather like a low table with a small rail around it; this had two steps leading up to it and was cloth covered, obviously the pulpit from which the Head Lama preached as he sat. To one side and at the feet of a great Buddha, were dull gilded metal "champagne cups".

The most beautiful murals had been painted on the walls; the Chinese school revealed itself in many of them. Each of the figures was as though floating in a cloud in the heavens; one, a fair Tibetan figure playing a stringed instrument, was surrounded by white clouds, the next, a bolt-eyed, dark skinned warrior with a sword in his hand floated in dark clouds. The Buddhist Ceylon priest said that they depicted Good and Evil: the Head Lama went into the story of a war fought between

Lamas and invaders. I am inclined to belive my Ceylon friend.

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
w.r.t Tibetans
346
792

Photo by] [G. W. Millais.

MULBE MONASTERY.

A Lama on the look-out.

[frontispiece]

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans AJ4

A Trip to Ladakh

ooothe food which is carried by the sheep is eaten up, then there is no need of the carrier, so it is then eaten, the fat tail being considered a great delicacy. Some of these caravans are three years on the road before they reach their homes. Quite a number of these merchants have been to Mecca, and were returning, wearing the green turban which is the mark of a Mecca "pilgrim who has accomplished the 'haj.'"

346 The first monastery we come to is Mulbe. It is in a most commanding position, for it stands on the top of a rock about five hundred feet high.

778 796 276 A short distance before reaching this monastery is a large Buddha, carved on a rock, about thirty feet in height. On our return journey Dr Neve and I came in time to see a very pretty ceremony being performed before it.

There was a sort of maypole erected in front of the figure, decked with coloured paper or rags. Then a troop of thirty children appeared, dressed in bright garments, wearing crowns of flowers, and they were dancing round the pole and singing, reminding one of the maypole dance. Then came a monk, dressed in a white garment like a surplice, with a red fool's-cap on his head. In one hand he carried a Kashmiri fire-pot full of live charcoal and some narcotic mixture of hemp or opium. These fumes he kept inhaling, which made him become very excited. In his right hand he carried a curved sword, which he flourished about in a most dangerous manner. He commenced to dance round the pole, followed by the children. He shouted louder and louder, and twirled about his body faster and faster, while his sword was flashing and slashing about in all directions.

796 276 A man standing by me, whom I knew, who called himself a nobleman, told me in awed tones that this holy man

2
Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans AV4

A Trip to Ladakh

The chief features in which the game differs from Western polo are the following :— 526

Firstly, there are two long stone walls, about three feet high, built along both sides of the ground, against which the ball is made to rebound; they are also used, by the way, for squeezing your adversary's pony, and if possible the leg of the rider, against the jagged stones, to his great discomfort. Secondly, all the players start at a gallop from one end. The leader then throws the ball into the air and strikes it with the full swing of his stick before it touches the ground, frequently driving it the whole length of the ground and through the goal-posts, which are marked by white stones. But the goal is not counted unless one of the attacking side dismounts and picks up the ball before any of the defenders can knock it out again. When the goal is won the band strikes up a joyful noise, accompanied by plenty of drums. The riders play in a most reckless manner. I have seen both ponies and players receiving terrific whacks, and blood flowing profusely; and sometimes the onlookers receive wounds from standing too near the wall. It is a very ancient and honoured game in these regions.

It is difficult to describe one's feelings as one enters this wonderful country of monasteries and lamas, for one seems to have arrived in quite another world, unimagined and undreamt of; one feels inclined to pinch oneself to see if one is really awake and not dreaming. 346 789

On the road one passes walls from 100 to 300 yards long, about eight feet high and eight feet broad, with a pent roof of flat stones of all sizes, on which are carved the same words, "Om mane padme hun," which means, "O God of the Jewel on the Lotus," or, as it has been interpreted to me: "May my soul, O God, be like the jewel of water which lies on the lips of the lotus leaf just

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans AJ4

A Trip to Ladakh

341 788 as it is going to fall into the lake and be lost in the ocean of water [*i.e.* be lost in Nirvana]."

346 788 792 778 Monks roam over the country doing this pious carving work for those who will pay them. Merit not only comes to the men who place these stones on the wall, but to all those travellers who pass on the left side of the wall, and curses on those who pass on the wrong side. Hence there is no need of a policeman to tell all traffic to keep to the left; all travellers do it as if mechanically, and heap up to themselves merit.

Then on the road one continually passes "chortans," stone pagodas generally white-washed, and not only on the road, but dotted about in the fields and up the mountain-sides. They are of all sizes from three to forty feet high. They are hollow, and in them one will often find clay medallions vulgarly called potted lamas, for they are composed of the ashes of the monks, which have been stamped with the monastery stamps, not unlike prettily stamped pats of butter. Some of the stamps are very decorative, generally with the figure of Buddha in the centre of a circle, with writing around.

On the tops of the houses and on trees one sees bunches of flags made of coloured rags on which is inscribed this same prayer. When the flags flutter in the breeze this prayer ascends for the good of the individual who placed these rags to be moved by the wind.

As we pass through a village we see little paper windmills on the roofs which work a prayer wheel inside the house. This is a metal cylinder crammed full of paper on which is written hundreds of times this one prayer: "Om mane padme hun."

788 Along the walls of certain houses and always at the monasteries are found these cylinders of wood let into the wall at a convenient height from the ground to allow

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans AJ4

A Trip to Ladakh

ing Ladakh one seemed to be in a dream, for the country 000
and people were so utterly unlike anything I had imagined
or dreamt of; and it was not only the people and the
buildings near at hand, but the hills all round seemed
to be quite in keeping. It is the lamas' custom to build 346
their monasteries on the top of the rocks, so that it is
often hard to distinguish monastery from rock or rock
from monastery. Then again, the air being rarer than
one is accustomed to, every object seems to be nearer
than it really is. The hills and precipices, which are
absolutely bare of trees or grass, take on most beautiful
colours, and the lights and shadows are far more marked
than one has been accustomed to see.

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans AJ4

CHAPTER XVIII

A TRIP TO LADAKH (*continued*)

792 LET us now visit a monastery. As usual, as we
718 approached Lamauru, we were met by much
574 noise and dust. The monastery band evidently
346 was on the war-path, from the terrific braying and tom-tomming that greeted us, and the crowd of monastery dignitaries and village magnates kicked up much dust as they approached. We were taken round the monastery by the head ecclesiastic. We climbed the stone stairway to the monastery, which, as usual, was situated on the top of a cliff, built on to and into it in such a way that it was not easy to see where rock ended and the building commenced. Along the side of the stairway were rows of prayer wheels let into the wall, which we set spinning in the orthodox manner. At least I hope we did spin them the right and not the wrong way. I think we must have spun them round the right way, for our journey was prosperous. The chapel was full of interesting objects, and one did not know quite what to look at, for there seemed to be, and there was, such a crowd of interesting objects which I had never seen before.
353 The building was like a hall, the roof supported by
778 wooden pillars, with a gallery all round, from which hung a profusion of silk banners of Chinese design, chiefly dragons. On one side of the hall was a row of coloured figures, life-size, of Buddha and sainted lamas, which were arrayed in rich silks. Before each figure was a table or altar of very curious design, coloured with

2: Biscoe M-3 (1880-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans AJ4

A Trip to Ladakh

bright red, green, yellow and gold, carved with dragons and sacred symbols. 778 353

On the tables were metal cups and goblets, and on each table was a basin of holy water, an oil lamp burning, the chalice for the "chang" (cider) and paten for the bread, a "dorje" (a prettily carved brass or silver dumb-bell-looking article used by the priest during part of the service), also a little drum often made of a human skull sawn off at the top to allow for the skin to be stretched. There were also some goblets made of human skulls, and a human thigh-bone used as a trumpet. 782 534

Down the middle of the chapel are low benches in lines, end on to the row of figures, on which the monks kneel facing the altars as they read their sacred books. On the left side of the chapel are rows of copper beakers full of chang, from which the monks refresh themselves when they become sleepy over their much reading. Then on the left wall are shelves in which their books are kept. These are long strips of paper or parchment manuscripts. 346 792 796

There are five chapels kept each day. When any great person dies the monks are paid to read through a certain number of their holy books. They each take so many pages, and read through them aloud, all together, each one reading something different, so there must be a fair volume of sound. I do not know if volume of sound has any value and so adds to the merit of reading so many thousands of words.

These people have evidently thought out a truly mechanical way to salvation. When electric power reaches Ladakh and prayer wheels are worked by motors, merit will speed up a great deal and Nirvana will be within reach of all. The chapel needed much cleaning. There was an overwhelming smell of lamp oil, or burning 788 344 792

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans A. 4

A Trip to Ladakh

341 fat; grease pervaded the atmosphere, in fact everything
792 the monks touched, for they were filthily dirty, their red garments being more or less black with grease. Fortunately their heads were shorn. They seemed to be a happy lot of brothers, always ready to laugh and joke, in fact, just like the pictures of the monks of the West in days gone by.

792 There are nuns who live in separate buildings. Many of them are so like the monks that it is difficult to tell one from the other, at least to an unpractised eye, as the following incident will show.

797 A few days later I was in Leh with Dr Neve. He was in the hospital helping people to get well quickly. I stayed outside to try and cheer up the patients who were waiting their turn outside, as many of them seemed to be rather nervous and frightened. I noticed one person who seemed to look very depressed, who I thought was a monk and not living up to his usual jovial self, so I poked him in the ribs and told him to cheer up, when a voice called out to me from behind, but too late: "Take care what you are doing, for that lady is a nun." It was a Moravian missionary who spoke too late. Well, I did all that an English gentleman could do. I apologised most humbly, but the nun would not have any, and I failed to cheer her up.

361 Well, our triumphal march to the capital, Leh (a town
162 with a population of 3000 in the winter, which grows to 6000 in the summer, when all the traders from east and west come in), was as entertaining as it was interesting.
574 Monastery bands, town bands, feasts and polo matches succeeded one another, but the reception given to the Commissioner Sahib at Leh was the culmination of great doings. Seven miles from Leh, in the valley of the Indus, a large sandy plain, there met us a great cavalcade of

B46

E. Biscoe M-S (1890–ca. 1920) 1922 AV4 Kashmir

West Tibetans AJ4

Photo by] [Visho Nath

LAMAYURU MONASTERY.

The air being very clear and dry here 11,000 feet above sea level, the distance of any object from the traveller is difficult to gauge. This scene should be visualised in shades of pink and yellow with deep dark shadows, the only green being that of the willows.

[facing p. 218]

A Trip to Ladakh

000 did not feel inclined to move, so I tied him to a rock and went off in search of some landmark, for I seemed to have reached the top of the ridge. However, I soon found I could not walk more than twenty paces at a time, and a most splitting headache came on. It felt as if my head blood vessels would burst, and I had *mal de montagne* properly. After wandering about aimlessly I became aware I was up against a precipice. When the moon rose it was now one A.M., and then I saw I was under the foot of a glacier, a great cliff of ice over seventy feet high, which seemed to bulge out at the top like the curve of a huge breaker. It was very impressive, and for the moment I forgot my headache.

I had meant to stay on the pass to see the sunrise, but my powers of endurance gave out. My one desire was to get down the mountain, where I could breathe in comfort, so I descended to the rock where I had left my pony, and I soon began to recover my equilibrium as I descended. When I returned to Leh I made inquiries after my guide, but I never discovered what happened to him and therefore never knew why he gave me the slip.

346 796 788 About twenty miles from Leh is a very large and important monastery called Hemis, and once in every twenty years they have an especially important religious play, so Dr Neve and I hired ponies and joined the happy throng of pilgrims.

It was an interesting and amusing sight to see people of all classes making their way on foot and horseback to this far-famed monastery. On several ponies were two riders, the man in front and his lady behind. As polyandry [595] is the custom in Ladakh, the wife is therefore the lord [562] and master, so one expected to see the lady riding in front and one or more husbands riding pillion, for we often saw 788 576 three passengers riding one horse. We passed two ladies

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri W. Tibetans AV4

A Trip to Ladakh

788 576 riding on the same pony, an old lady and a pretty, rosy-cheeked damsel, and they smiled and nodded to us as we passed them. We thought they must be very up-to-date women, when all of a sudden we remembered that they had been our hostesses some days previously, for a certain Tibetan nobleman and his wife and daughter had entertained us at tea. But there was good reason for our not recognising them, for it is the custom for all respectable ladies to cover their faces with mud, so that these noble ladies with whom we drank tea were brown with mud, whilst these smiling ladies on horseback had beautiful rosy cheeks. Apparently when on a pilgrimage they need not wear this unbecoming veil of mud.

346 792 It took us two days to reach Hemis. The monastery is situated in a very narrow valley on the side of a mountain and not on the top as is usually the case, and to this fact, I am told, the monastery owes its escape from plunder when the country was invaded by Sikhs. This monastery is a very rich one and possesses stores of rich Chinese silks and jewels. The abbot showed us a great many of his treasures.

346 792 796 535 The play took place in a very fine courtyard, the monastery towering above one like a huge castle, a very impressive building. It contains three hundred monks, who wear yellow robes and are superior to the red-robed ones. The play lasts for the whole of one day and till noon on the second day, with no interlude, and is wearying to a degree. The idea of the play is to teach the [775] people the power of the monks in future life. They act all the known, or rather unknown, horrors of hell and the only way of salvation through the holiness of the monks. Not a word is spoken; it is taught entirely by sight.

796 533 535 The acting is guided by the monastery band as to time, fervour, quietness, tempest, hell fire or death. The band

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans AJ4

A Trip to Ladakh

000 a friend's house. Personally I possess a bearer who knows this trick, and he always asks me to ask my friends to allow their servants to count over the spoons and forks, etc., before leaving the house, to see, of course, that they have not left anything of their master's property behind.

276 Another custom I discovered of quite a different kind, which interested me.

I saw a coolie sprawling on the road with his mouth on the ground and apparently blowing smoke. On asking what it meant I was told that the man not having brought his hookah was not going to be done out of his smoke. He had made a small tunnel. At one end he had placed his tobacco and lighted it, and was sucking the smoke through the tunnel into his mouth. How one lives and learns!

341 After leaving Mulbe we turned off the caravan road in order to return via Suru under Nun Kun and down the Wardwan nullah.

We passed the monastery of Shergol. It is built into the rock. The windows seem to be in the face of a 406 precipice. The entrance and exit is peculiar, for a basket is let down by a rope, in which the visitor sits and is pulled up—a most excellent arrangement for keeping 133 out undesirables. Our first view of the Suru river was superb, and reminded me of pictures of heaven which I had seen in children's picture books. We were up on a ridge and looked down upon the river where it widened out and was full of islands covered with willow-trees, and giant peaks rising behind and above the nearer hills forming the valley.

492 When we reached the bridge we found that it was far too frail for our ponies. The river itself could not be forded, and was too swift and dangerous to permit of the